THE ADHYATMA RAMAYANA

ARANYA KAND

Discourses
by
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Introduction: Basic Feeling.

The 'Valmiki Ramayana' is charitra-pradhan, dominated by the behavior and life of Shri Rama. In it, the Sat of the Sacchidananda is given predominance. Bhagwan Rama is Sat-swarup. His bhava and His stuti pervade the entire granth. Being presented from this drishti, the Valmiki Ramayana focuses on the Sat - the pure existence and authority of Bhagwan Shri Rama. The 'Yoga Vasishtha' is Gnan-pradhan. The Chit part of the Sacchidananda is predominant in his granth. The 'Anand Ramayana' presents the anand-pradhan aspect of Bhagwan Sacchidananda Rama. These three Ramayanas are written by Muni Valmiki.

The 'Adhyatma Ramayana' is written by Vyasaji. In the sequence of the granths, the Ramayana of Valmiki is given first and the Puranas by Vyasaji later. Even in the Mahabharata Vyasaji has described Valmikiji and his adi-kavya, the first Ramayana. He has given the succinct essence of all three in his 'Brahmanda Purana'. In the 'Adhyatma Ramayana' Bhagwan's Sat-Chit-Anand (Sacchidananda) aspects fill every episode of this great granth. *'Krishnaastu pragnaanaghana e`va'* Bhagwan is completely saturated with the Sat, Chit and Anand in every way.

The Mahatmya of the 'Adhyatma Ramayana'.

Shri Sutaji was describing the greatness of this granth to Shaunak and other Munis, sitting in the Naimisharanya. Naradji is the Acharya of the Bhakti-marg. It was he who gave Valmiki the upadesh of the Ramayana. If he has any ichha at all, it is to induce people to get involved in Bhagwan's bhakti. This is why Naradji always keeps moving around. One day, he came to the Satya loka.

'Satya loka' means the realm of the Satya-guna. The antahkarana is created in the Sattvaguna. Brahmaji reigns in the realm called the realm called the 'Satya loka', where the Vedas manifest in human form and surround him. A radiance, like the sun at sunrise, is emitted from Brahmaji's shareer. Markandeya and other Munis do Brahmaji's stuti. He sits on his throne with Saraswati beside him.

Brahmaji has to do the work of creating this world. He is the samashti antahkarana - meaning, the collective mana, buddhi, chitta and ahankara of all the beings in creation. The antahkarana is the fourfold mind, with four aspects, and Brahmaji has four heads which are the four Vedas. Vivek is needed for creating this srishti, so Brahmaji uses a hansa as his vehicle. Vidya is needed for creating this srishti and so Brahmaji keeps Saraswati with him.

Brahmaji is Bhagwan's mana, which creates this whole world. Naradji went to Brahmaji - who is his father - and bowed to him respectfully. He did Brahmaji's stuti. Brahmaji was pleased with his son's behavior. The secret of successful vyavhar is that if we want to ask for something from someone, we will get a better response if that person is pleased with us. If he is not pleased with us, he won't be eager to explain every intricate detail in full.

There is another factor in this - generous intellectuals are not miserly in giving Gnan. They explain everything in depth regardless of the capacity of the questioner to understand the knowledge being given. However, if he is pleased with the person who asks, he will take greater care to make everything perfectly clear.

Pleased with Naradji, Brahmaji asked, 'Naradji, what is the reason for your coming? What do you want to know?'

Naradji said, 'you have already explained everything else to me. I have come today to ask about an incidental matter. This is the Kali Yuga. All the activities of the manushya are for getting sukha. People do punya in the Kali Yuga but they want to be sukhi. They have no respect for honesty and truthfulness; they indulge in dishonesty and lies. They put the blame on other people and hide their own faults. They want to usurp the wealth of other people, have asakti for other men's wives, and cause dukha for others. They consider their shareer to be their all-in-all. They have lost their way in this sansara because they are nastik. Their behavior is lowly, like animals. They rebel against their mother and father.

This manushya does not know that true sukha dwells in their hriday, not in the objects of the outside world. The more limpid and pure his heart, the more sukhi he will be. His mano-vritti is sukha-akara. A sukha-akara vritti rises in the mana of a person who does punya. Those who don't do punya may possess immense wealth, but they are seldom sukhi. There is no connection between wealth and sukha. Wealthy people may have everything people feel is necessary for

happiness - a big family, every worldly comfort, a good position etc, but it is seen that they are generally dukhi.

A sharp cry of pain pierces their hriday while their mano-vrittis ripple with pleasure. Wealth and sukha are not synonyms. Those who have the bhram that rich people are happy face much trouble. In general, wealthy people are very seldom happy people. They have wine, women, luxuries, and every possible comfort, but there is scant sukha in their hriday.

Our country, Bharat, is Dharma-pradhan; it is dominated by Dharma. In a Dharma-pradhan desha, the people revere their mother and father. In a bhoga-pradhan place, people revere the giver of bhoga.

(*De`haatmadrishtayo moodha naastikaah pashubuddhayah,*

Maatripitrikuladve`shaah streede`vaah kaamakinkaraah.

Adhyatma Ramayana Mahatmya 11)

Brahmins sell the Vedas out of greed, to earn their livelihood. The purpose of their learning is monetary gain, not to obtain Gnan. The manushya has become blind with intoxication, measuring success with the amount of cheating he can do successfully. People of all the Varnas cross over the boundaries of what is right and proper for them to do. This results in anarchy and social disorder. Men and women no longer adhere to the sanctity of marriage; they insult and disdain their spouses without hesitation.'

I am reminded of a story from another Ramayana, which contains a subtle message. It is a beautiful assertion of Sitaji's sat-charitra. One day, Shri Sita-Ramachandra were seated in the durbar when a lavish gift was brought in. There were basketfuls of diamonds, pearls, fruits and flowers. Shri Rama had the baskets sent to their rooms.

Later, Sitaji began to look to see what gifts had been sent. She saw a beautiful lotus flower in the basket of flowers. This exquisite lotus had a divine fragrance. Sitaji was tempted to breathe in this wonderful scent. She kept picking up the flower, smelling it, and putting it back into the basket. A little later Shri Rama came into the chamber. Sitaji opened the basket of flowers and showed Him the flower. She did not mention that she had already opened the basket and smelled the flowers before He came. Shri Rama understood that Sitaji had deliberately avoided telling this to Him.

The thought came to Shri Ramachandra that if other women come to know that a pativrata like Sitaji also hides things from her husband, they will begin to deceive their husbands. By chance it was the dvadashi - the twelfth day of the lunar calendar. Sitaji had gone into the garden to bring tulsi leaves when she remembered. She turned back without plucking any leaves, but her sari got caught in a twig and one leaf broke and fell to the ground. Sitaji was distressed. She lamented and confessed to Shri Rama about her not telling Him that she had smelled the lotus before offering it to Him.

Shri Rama said, 'I don't know any method by which the leaf can be joined to the shrub again, but Naradji is sure to know. He will tell you when he comes.' Naradji came, and the matter was put to him. 'There is no difficulty in this,' he said. 'Any pativrata can take the leaf in her hand and touch it to the twig, and it will get attached.'

'I am a pativrata,' said Sitaji. 'I will attach the leaf.' She held the leaf in a way that it touched the twig from where it had fallen, but the leaf did not get attached. Many people were watching with great interest. Some of them began to smile, thinking that there must be some lapse in Sitaji's total dedication to Rama. Sitaji was shocked. 'I have done no paapa knowingly,' she thought.

Naradji said, 'all right; I will do dhyana to see why the leaf didn't get attached.' He sat in dhyana for some time. Then he said, 'Sitaji smelled a flower repeatedly before offering it to Shri Rama. This has become a dosha in her pativratya.'

Sitaji said, 'yes, that is true. I did make that mistake. What should I do now?' Naradji made her do a prayashchitta. Then he told her, 'attach the leaf now.' Sitaji obeyed and the leaf got attached.

This episode is given to show Sitaji's pativrata-Dharma. Apart from this single nominal lapse there was no lapse in her Dharma as a devoted wife in her entire jeevan.

This pativrata Dharma did not stay in the Kali Yuga. Women disdain their husbands, and this destroys their pativratya. The pavitrata of the charitra is the greatest thing in jeevan.

Naradji asked Brahmaji, 'even the relationship of a son with his mother and father becomes dushit. The son rebels against them. The Shastras say that for a son, his mother and father are what a Guru is to his shishya; they are to be revered. People behave in a way that is inappropriate instead of having

shraddha and respect for their parents. Their buddhi is dushit. How will they get auspicious paraloka? Please do kripa and tell me of a method for this.'

Brahmaji said, 'Beta, you have asked a very good question. The desire to know the Rama-Tattva is in your mana. I will describe it to you. Parvatiji had asked a similar question to Shankarji. Shankarji told her, "all the paapa-tapa of a manushya are destroyed by reciting, or listening to the Adhyatma Ramayana."

Paapa is in the form of karma and tapa is in the form of its fruit. A manushya has to suffer the fruit of his action without fail. A person who understands the rahasya of the Adhyatma Ramayana and gives it a place in his interaction all his life will be saved from the doshas of the Kali Yuga. He will obtain all the fruits. This will be his bhakti. He will never suffer. All the sukhas of this sansara will be easy for him to obtain.'

There are two episodes in the 'Adhyatma Ramayana', both important. One is the 'Ram hriday' and the other is 'Ramagita'. If a person understands the rahasya of either of these, he can grasp the rahasya of the Upanishads, because both episodes are filled with the quintessence of the Upanishads. There is a great parampara of this 'Adhyatma Ramayana'. Many Mahapurushas have narrated it and listened to it. Combined, they are not equal to even a small portion, because of the gravity of the essence of its Gnan

Since it is given in the form of a conversation between Shiva and Parwati every shloka of the 'Adhyatma Ramayana' is the form of a mantra, and so, the smaran of Rama is done first of all.

Raamam vishvamayam vande` raamam vande` raghudvaham,

raamam vipravaram vande` raamam shyaamaagrajam bhaje`.

Ram hriday: The chinmaya, advay Parabrahm takes an Avatar for the samsiddhi of those who do His upasana.

In brief, a majhab that does not have the Darshan Shastras is made of only stories and episodes. There are great majhabs that are famous in this world, but there is a difference between their principles and the principle of the Vedas.

These majhabs believe in the Ishwara, but they believe that He stays in the seventh Heaven, far from the world He has created, that He is nirakara, He is never sakara.

The Vedic principle is that the Ishwara is the potter as well as the clay, the substance of which this world is made. When the one who makes, and that which is made, are one, we understand that it is the Ishwara who has manifested as this sansara. He has presented Himself in the form of His creation.

A person who grasps this knowledge gets a Paramatma-bhava everywhere. He obtains the Param-Satya in the form of the Tattva-sakshatkara.

The Vaishnava, Shaiva, Shakta, Ganapatya and Saurya believers all accept this Mata. Among the Acharyas, Shankar, Ramanuja, Nimbarka, Vallabh and others know that it is the one Bhagwan who manifests in many forms. The obvious conclusion will be that in the Matas that do not accept the Vedas, the Ishwara is nirakara and stays in the seventh Heaven. In the philosophies founded on the Vedas, Bhagwan manifests even as clay.

When Bhagwan is clay, His murtis will be made, and their puja will be done. And then, Bhagwan's Avatar comes even as trees, cows, etc. When He appears in form of objects He is in the form of Dharma. His Avatar is in the form of an individual, and it becomes bhakti. In ekagrata His Avatar is in the form of Yoga, and in the buddhi His Avatar is in the form of Gnan.

The purport of this is that a person who has understood Bhagwan's svabhava knows that everything is Bhagwan's Avatar - a stone, tree, animal, boar, lion, horse, or something else. Bhagwan's taking an Avatar in the form of a manushya is meant for us to learn the bhava of a manushya.

The Devtas prayed to Vishnu Bhagwan to descend to the earth in an Avatar to remove the burden on the prithivi. The burden on the prithivi means, the increase of people who have abhiman. Satpurushas feel distressed when abhiman develops in the satta, chitta, and anandata. To remove their dukha and remove the abhiman that is a form of paapa, Bhagwan accepted the prayer of the Devtas. He took an Avatar as Rama in the Surya-vansha. He killed the Rakshasas and established kirti.

A manushya's kalyan is in doing shravan and kirtan. His whole jeevan gets filled with Bhagwan if he does this. All his paapa-tapa are removed.

A non-descript, ordinary person is not called Bhagwan! The Paramatma is one who existed before the creation of this world, and created this world, but was not made. The world is false, but He is not false. The world keeps burning and

dying, but He remains unchanged. The world emerges from Him and is immersed in Him; He remains unchanging in the sthiti and pralay of this srishti.

The people who are unable to describe the relationship between the sansara and the Paramatma cannot describe the relationship between the jeeva and the Paramatma either. They can shut their eyes and do dhyana, they can become an asanga drashta, or they can do bhavna. However, they won't know what the connection is between this interactive world made of the pancha bhoota, and the Paramatma. Actually, the activities they do are not the swarup of the Paramatma. Even the feeling of being a sakshi is a bhava and so is the feeling of being asanga and nirakara.

The Paramatma is the cause of srishti, sthiti, and pralay. He is the magician. A magician does not get deluded by the magic show he presents. The Paramatma is beyond imagination. He is Sita-pati Ramachandra. Vyasaji bows down to Him.

This 'Adhyatma Ramayana' is the Ganga that has come from Shankarji, who is like a mountain. This Ganga merges into the ocean that is the form of Rama. This Ganga purifies all the three lokas - this mortal world, Swarga and the nether world.

Parwati always stays close to this Ganga. She places a question to Shankarji. The question is about the Sanatana Tattva. 'Please let me drink in the rasa in which Gnan-vairagya and bhakti are combined in one charitra. Please explain the rahasya of Rama to me. I have heard that when bhakti comes into a person's hriday he swims across the sea of this sansara.'

The Vedic Mata is that the Paramatma is neither a sadhan nor is He the sadhya. He is neither sanyoga nor viyoga. He is nitya-prapta - always with us - but seems aprapta because of agnan. Therefore, Gnan is needed to obtain Him. The 'Adhyatma Ramayana' gives bhakti filled with Gnan. How can we obtain that bhakti?

What bhakti-bhava does is:

Kalita kandha dhanu toona kati shara sarayoo teera.

There is no need for you to go to Ayodhya, to the bank of the Saryu flowing there. What is needed is the bhava of viyoga - 'Bhagwan is not meeting me.' Then, tears of the pain of viraha will come into your eyes, your throat will be choked, and the shareer will become lax. To get the bhava of sukha-dukha with

Bhagwan is bhakti. In bhakti even dukha has sukha in it. An unbroken bhava of bhagavad-prema is Yoga-bhakti.

There is no sign of Maya anywhere in the Parabrahm Paramatma. A person who does Bhagwan's bhakti day and night achieves the Param-pada.

(Vandanti raamam parame`kamaadyam nirastamaayaagunasampravaaham,

Bhajanti chaaharnishimapramattaah param padam yaanti tahaiva siddhaah.

Adhyatma Ramayana 1. 12)

In contrast, a person who considers the Avatar to be a manushya can never do bhakti in his jeevan; nor can he obtain Gnan.

There was a doubt in Parwatiji's mana, 'what kind of a Paramatma is Rama? He was distressed by Sitaji's viraha. He did not have Gnan, which is why Vasishtha gave Gnan to Him. If Rama is Gnani, why will people do His seva? What kind of Ishwara is He?'

Hearing Parwatiji's question, Shankarji said, 'Devi, you are blessed! These are not aspersions on Rama, nor are they your suspicions. He Parwati, this is the jignasa of your mana, to know what the Rama-Tattva is.

People assume things about the mana of other people. They discuss other people's daughters and daughters-in-law, etc. He Parwati, Bhagwan is in your mana that such a question has arisen in it. Nobody has ever asked me such a question! Only a person who has unfathomable bhakti can ask a question like this.'

Shankarji bowed down at Shri Ramachandra's feet and began to describe His Paramatma-swarup lovingly to Parwati.

'Shri Ramachandra Bhagwan is beyond Prakriti. It is the svabhava of Prakriti to keep changing. Prakriti's natural gati is to rise from the lower to a higher level. A manushya sometimes feels compassion when he sees a poor, diseased man. He even takes the man to his house to do his seva. A feeling of pride at his own benevolence comes into him. Then a feeling of disgust for the man overrides his compassion. The different gunas of Prakriti are the cause of these changing feelings. Compassion rises in a manushya when Sattvaguna is strong. Abhiman rises when Rajoguna is strong, and Tamoguna rises when disgust reigns in his mana. The vikas seen in the beginning turns into vikar at the end.

By contrast, Bhagwan is Gnan-swarup. He is ekarasa, unchanging; He is Purushottam, and He is the anand of all. He creates this world with His Maya. This srishti surrounds Rama the way iron dust surrounds a magnet. The manushya does not understand this because of nasamajhi. The manushya wants to keep his agnan within himself and blame Bhagwan for it. A person who is attached to the sansara thinks that Rama is attached to the sansara just like him, and He wept because of viraha like any ordinary man. Even if he were to see the Paramatma stand in front of him, he would not recognize that this is the Paramatma! The state of such a man is like a fool who searches frantically for a gold chain, forgetting that he is wearing it. Because of this the manushya has to wander over births and the realms in-between the births.

There is no darkness in the Surya, no night in it. As the Atmadev, Rama is the nature of effulgence; He is vishuddha Gnan. There is no scope for the darkness of ignorance in this Gnan. A manushya is active in the activities of his mana, buddhi and shareer, but he makes the mistake of blaming the Parameshwara. The difference of Gnan-agnan is not present in Rama; He is pure consciousness. He is the sakshi of even agnan, meaning, He knows that agnan is separate from Him.

Rama-hriday - the rahasya of Rama has been introduced in the first part of the 'Adhyatma Ramayana'.

Rama-rahasya - Rama's swarup is the subject of the 'Rama-hriday'.

Sitaji was seated beside Rajadhiraj Shri Ramachandra in the Court of Ayodhya. Lakshman, Bharat, Shatrughna and Hanumanji were in attendance. Guru Vasishtha - the traditional Guru of the lineage of the Raghuvansha - was seated close by. In the hearing of them all, Shri Rama told Sitaji, 'Hanumanji is our nishpaapa bhakta, so explain My Tattva to him.'

Many Rishi-Munis, highly respected citizens and senior officials were present in the Royal Court of Ayodhya when Shri Rama said this to Sitaji, but she was the only person there who knew the rahasya of Rama.

Sitaji said, 'Hanuman, you are a sharanagata. I am giving you the upadesh of the Rama-Tattva. Listen carefully.'

Sitaji told Hanuman the rahasya of Shri Rama in His presence, at His command. Hanumanji was the biggest recipient of Shri Sitaji's motherly prema.

Ayodhya is the place where the urge to fight is completely absent. Nobody in Ayodhya feels enmity for anybody. It is an empire of shanti.

Sitaji herself is vidya-vritti. She is the Tad-akara vritti that is always immersed in the Parabrahm Paramatma. Hanuman is the shishya, and Rama is the Shasta - the ruler. The difference in them is because of the upadhi of the vidya-vritti in the form of Sita; otherwise, there is no difference in the. Therefore, Sita is the only person qualified to give this upadesh.

The people are getting the darshan of the saguna, sakara Rajadhiraj Shri Ramachandra with their indriyas. Sita is seated by His side, because buddhi is always close to the Atma. By just seeing a person it is not possible to know whether he is highly learned or uneducated, a sadachari with sadguna or just the opposite. All you can know is that he is a manushya. You cannot know about his behavior - whether it is good or bad - Gnan, or bhakti. And so, for the unknown to be known, the only method is through speech. Even in speech there can be several concealed purposes.

(1) The purport of Dharma is to inspire karmas, in order to explain the vidhi-nishedha.
(2) The purport of Bhakti is to consider some One to be the sakshat Parameshwara, feel prema for Him, and do His seva.
(3) The purport of Gnan is to show the Vastu-Tattva in its real form.

Sitaji told Hanuman, 'Rama - the son of Dashrath, the child of Kausalya, the elder brother of Lakshman, served by Bharat, and worshipped by you - is the Parabrahm.'

Just uttering 'Parabrahm' does not give Gnan, so Sitaji elaborated, 'Sacchidanandaghana. *Ramante` yoginah yasmin iti* - Rama is the base of everybody's delight. Whoever experiences sukha within himself, it is because of Rama. A person who does not understand this rahasya is deluded. He believes that sukha comes from outside. The sukha a person gets from money, relations, and fulfillment of worldly desires is a bhram. This bhram is removed only when a person gets the anubhav and Gnan that the font of sukha is actually the Atma within.

The swarup of Rama is the manifestation of anand. It is because it is in keeping with the swarup that obeying the injunctions of Dharma gives anand. This can

be known only when a person gets the sakshatkara of the Atma that is greater than anything else.

Vedanta is not a collection of stories and narratives which you can read and get Gnan. To obtain Gnan it is necessary learn from the Guru and then do chintan and manan.

Sat - the Paramatma is sat-swarup. 'Sat' means 'is'. There is no object or vyavhar in this world in which 'is' is not there. 'Is' is there even in 'is not'! No vyavhar can be done without the Sat. Animals, birds, clothes, house - nothing is separate from you, it is all one with you. The 'is', because of which the 'is' of all is used in interaction - that 'is, is Rama.

In the grave usage of Vedanta it is said, *'ghatah san patah san'* - what is Rama? He is Sat.

Sat is that, by the existence of which a person is aware of things. Otherwise, there will be no awareness of anything. You, yourself, are that Sat. If you don't exist, nothing exists.

Aatmaaraamo viraajate` - Rama means the Atma, and the Atma means Rama.

Chit - Chit means that you are aware of things because of Gnan. Sanskaras are accumulated in the chitta, and it is the Chit that is the chitta. Words like 'parichit' and 'sanchit' are also in the same sense. Chit becomes chitta when it gathers sanskaras. Chit means Gnan - *svayam prakaashate`* - the self-effulgent consciousness in al beings. The Chit is not concerned whether there is anything to be aware of or not. That Chit is Rama.

Anand - who is the param-premaspad; the one loved the most? Everybody became entranced by Rama's beauty. He was loved by all. Surpanakha, Khar-Dushan, and Marich saw Rama and forgot every consideration. So, where is this Rama, and who does the manushya love the most?

Ramah paraatma prakrite`aranaadiraananda e`kah purushottamo hi.

Adhyatma Ramayana 1. 17.

Without doubt, Shri Ramachandra is beyond the Prakriti. He is the Paramatma, anadi, and filled with anand, advitiya, and the Purushottam.

You are, yourself, anand-swarup. Janak was immersed in Brahm-nishtha. He and the Sanakadi Rishis were enthralled when they saw Rama. It was as though the

Chandrama was enthralled at the sight of the Chandrama! That means, you yourself are Rama, and therefore, you are anand-swarup.

You are yourself sukha-swarup. If sukha abides in some other, you will have to become dependent on them for sukha. If sukha is at some other place, you will have to go there to obtain it, and if it is in some other time you will have to wait for it. Your heart will break; you won't even be able to enjoy the sukha you have remaining with you.

Sukha in the form of the Atma makes a manushya free from dependence. Your Atma is always with you, to give you the anubhav of sukha, without needing to examine it or pay for it, striving to obtain it, and without waiting for it.

The Atma is free of dvaita. It is the form of *asti-bhaati-priya* - meaning, existence, knowledge and anand; the Sat+Chit+Anand, in other words. The Atma is not a vishay of the indriyas. The power of the indriyas is limited, they cannot perceive the Brahman. The Atma is pristine, free of vasanas, and it is the swarup of anand.

Kriya entails effort and fatigue. The Atma is free of kriya and frenzy. It is nirvikar. It is the place of supreme repose. From birth to death there is only sadbhava, no vikar in the Atma. It is stainless. There is no hint of any impurity in it. It is free of paapa, self-effulgent and all-pervading. This purity, and the absolute absence of dirt is not found anywhere in this world.

Kaajala kee kotharee mein kaise`hun sayaano jaaya,

Kaajala kee e`ka re`kha laagihai re` laagihai.

(How can I go into a room filled with lamp-black, with such dexterity that I can come out without any stain on myself?)

How can the srishti be compatible with the Vedas? The one Paramatma is the srishti-karta, because of whom this srishti-sthiti-pralay happens.

What if the Paramatma did not become the srishti?

The srishti may be shoonya, or a paramanu, or the Prakriti. There is definitely a fundamental Tattva - a moola-Tattva - of this srishti, and that is the Paramatma. If you consider the moola-Tattva and the Paramatma to be separate, it will establish the Dvaita Mata. According to the principle of the Advaita Vedanta, however, 'the vignan of one gives the vignan of all.' This is not possible in the Dvaita Mata. The Gnan of the moola-Tattva give Gnan of all the Tattvas.

A man sees some men in his dream. He sees fools as well as wise men. It is his own mana that takes on the different forms seen in the dream. In the waking state, he believes someone to be his friend and someone to be his enemy. He considers some to be his own and some to be others'. He feels raaga-dvesha. It is all the dirt of his own mana.

Nobody likes to be called a fool, because we all identify with our buddhi, and the buddhi is close to the Atma. There is no stain, no paapa-punya in the Atma, which is why we do not accept it even in connection with the deha. If we doze off and someone asks whether we had fallen asleep we are quick to deny it. Why do we do this? Is it a dosha to fall asleep?

No; this is a natural reaction, because the Atma is stainless. However, it is essential to know that the moola-Tattva in order to know the Atma.

The moola-Tattva of the srishti is Rama, and Rama is Sita, therefore, even when they are shown as two, the Tattva is one.

Giraa aratha jala beechi sama kahiyata bhinna na bhinna.

(The word and its meaning are one, like water kept in different compartments.)

Sitaji told Hanuman, 'I am the moola-Prakriti of this sansara. I am the mother and Rama is the father, but the Brahman contains both the mother and the father.' No such person can be found in this world who is the mother as well as the father. If anybody says he is both parents, nobody will believe him.

'The Brahman is free of the upadhi of mother-father. When the Brahman assumes the upadhi of Rama-Sita, He becomes the father and also the mother. Sita, in the form of the Prakriti, creates this world with the proximity of Rama. She cannot create the world with the Rama-rahasya; she can only create the world with His proximity. All this leela is my leela. Rama does not do anything. I was in Rama's hriday when the bridge was being build and when Ravana was killed.

Agnani people attribute all the kriyas to Rama, but Rama neither walks, nor stands still. There is no dukha in Him, no desire, no tyaga, no karma, and no parinam, even though they seem to be there because of Maya's gunas. Rama is anant-murti and He is inviolable.'

The *khudi* (self) of all is separate, and the Khuda (God) is one. Both the khudi and Khuda are perceived because the khudi exists. People who analyze the Tattva make three divisions.

(1) The Atma-Tattva
(2) The Paramatma-Tattva
(3) The anatma-Tattva

Tattva means gold. It is in the bangles, the ear rings, the necklace, etc. The ornaments are separate but the gold is one. All the akara and prakar of the whole world are Sita's leela. Even the Valmiki Ramayana states: *'Seetaayaah charitam mahat'* - the charitra of Sita is great.

Rama is nirvikar. He is *sarvaatmaa* - the Atma of all. He has no involvement of any work or trade. It is the Parabrahm Paramatma who appears as Prakriti. The separateness is superficial. It is mithya. Had it not been so, the examples of iron, clay etc being one, and claim of 'the knowledge of all by the knowledge of one' would have been false. To obtain the Gnan of abheda it is necessary to get the Gnan that there is no bheda; all are one.

The eyes are in the deha. If the eyes want to measure the anant, it is not possible. The eyes are a camera. A camera takes a photo, showing a smaller version of the original object. Our buddhi, hriday and anubhav are all small. It is not possible for them to take a photo of the anant. A photo of the sky is shown on a piece of paper - is the sky the size of the paper? No!

If a person becomes free of this camera he will become established in his poornata. When the anant is measured with the anant, then you will know that anant and anant are not two, they are one.

You believed the shareer seen in the svapna to be your 'I', and the shareer of the jagrit to be your 'I' - both are Maya. Rama gave Hanuman the example of the akash and the upadesh of the moola-Tattva.

The Vedas state that the Paramatma is not a kalpana, bhavna, or form of the antahkarana; He is the moola-Tattva of this world. He is the chetan-Tattva. Other majhabs describe the Paramatma as a belief. Vedanta calls Him a form of *dhaatu* - a primary substance. Therefore, it is possible to get the sakshatkara of the Paramatma.

There is the akash in which the earth, other planets, stars etc are created. They remain for some time and then they are destroyed. This is the maha-akash that

cannot be severed or broken. Walls are built, but space is not cut. The math-akash is a house, and the ghata-akash is the space inside a pot - they are like reflections in water. That, which fills everything without being different in different individuals is the chid-akash - pure consciousness, reflected in every antahkarana. The chid-akash is reflected in the mithya buddhi, and the anatma is reflected in the waters of vasana. Mithya means something that is perceived but is not real, like the blueness of the sky. The reflection of the akash is seen because of the mithya upadhi; it is mithya because it is not actually there.

Ghata-akash means the space within the boundary - an *avachhe`da*. There is no avachheda in the Parabrahm Paramatma; He is paripoorna. The ghata-akash is kootastha - immovable. The jala-akash, meaning the space of the akash in water, is the jeeva, and the *me`ghaakaasha* (the cloud in the sky) is the Ishwara. The Atma-Brahman is not the karta. The karta is the buddhi that is influenced by the false appearance of the sansara. The jeeva is also a superimposition; it is not real.

This sansara is like a cremation ground of a Tantric that seems to come alive. There is nothing there, but it seems that a wedding procession of ghosts and spirits are reveling with all pomp and splendor. It is the mana that is seen in the form of the ghosts, spirits etc.

Mahadev is alone in the Maha-smashaan of this world. Shankarji alone is the Sat in this great crematorium we call the world. The prapanch seems to have consciousness because of agnan. The only factual vastu is the oneness of the Atma-Paramatma.

The Brahman cannot be broken up, but we perceive all the separateness because of the fragmented buddhi. The jeevan of what is perceived is a dream. It is very little, very short. The one who perceives it is Satya, poorna, and vast. It is the Atma who perceives everything, and the Atma is ajar-amara.

What if the Brahman were to be perceived? If the Atma perceives the Brahman as a vishay, it will be kalpita, an imagined object. It will be small, while the one who perceives will be Satya. The things seen all around will be small. The Atma also perceives the things all round.

The Rama-Tattva described by Sitaji in the ‘Adhyatma Ramayana’, the Rama-Tattva described by Shankarji, and the Brahm-Tattva described by Rama Himself, through the example of the akash, all indicate the moola-Tattva of this srishti.

This is the ‘Rama-hriday’. This Gnan is obtained through the Mahavakyas like ‘Tattvamasi’.

Avichhinnasya poorna`na e`katvam pratipaadyate`,

tattvamasyaadivaakyaishcha saabhaasasyaahamastaatha.

Adhyatma Ramayana 1. 12

Mahavakyas like Tattvamasi are not imagined convictions. They are factual knowledge.

RAMA-GITA: The upadesh Shri Ramachandra gave to Lakshman for obtaining the anubhav of the Paramatma is called the ‘Rama-Gita’. It includes the explanation of the profound Rama-Tattva.

RAMA-TATTVA: The Bhagavad-Gita is a sacred writing of the Purana style and the Rama-Gita is a sacred writing of the Upanishad style.

The first time Shri Rama gave an upadesh was in the Aranya Kanda, and it is called the ‘Sankshipta Rama-Gita’ because it is in brief. The second upadesh was in Ayodhya after He had been crowned on the throne. This upadesh was in greater detail and so it is called the ‘Large Rama-Gita’.

THE SANKSHIPTA RAMA-GITA: After giving up the Rajya and going into the forest with Sita and Lakshman Rama was sitting alone in the Panchavati one day. Lakshman went to Him and bowed down. With great humility he asked Rama, ‘Bhagwan, I wish to hear from Your lotus-face, the sadhan of Moksha which is unfailing and unsullied. There is nobody else, but You, who can give me the upadesh of bhakti, vairagya and poorna Gnan.’

Rama gave Lakshman the most profound secret Gnan. This Gnan is such that if a manushya listens to it he becomes free of agnan immediately. Shri Rama described the swarup of Maya and the sadhan for Gnan, and described Gnan as well as vignan. He explained the swarup of the gneya Paramatma to Lakshman.

MAYA: To have Atma-buddhi for the objects that are anatma, like the shareer – meaning, to identify with the things that are inert in themselves - is Maya. Maya has two forms - vikshep and avaran. Vikshep means confusion and avaran means the covering of avidya that hides the Atma-swarup.

A manushya imagines all kinds of things from the Mahat-Tattva to Brahma and all the gross and subtle matter of this sansara, and is deprived of his Gnan-

swarup Atma because of this. If the jeeva - who is actually a form of the Paramatma - does sadhana and knows the Atma, he becomes free of Maya.

SADHAN: A manushya should come to a definite conclusion about the oneness of the jeeva and Shiva. He should become free of the panch klesha - the five afflictions of ignorance, ego, attachment, aversion, and fear of death. He should serve his Guru with bhakti, with his mana, vani, and karma. He should develop the virtues if shama-dama etc and adhere to the rules of yama-niyam etc. He should free himself of all attachments and behave equal good-will for all. And, he should have single-minded prema for Rama. He should be completely uninvolved in the sansara, live in solitude, and do Vedanta-vichar in an unrelenting effort to obtain Atmagnan. Such a person obtains Gnan.

GNAN WITH VIGNAN: To know yourself to be separate from the buddhi, prana, mana, deha, and ahankara, know that you are the nitya-shuddha-buddha chetan Atma, is Gnan.

Vignan means Atma-sakshatkara, a direct personal experience of your true Self.

When a manushya gets vignan he knows himself to be beyond the buddhi and other upadhis. He obtains the realization that he is one, non-dual, Satya, unattached, self-effulgent, the sakshi of all, paripoorna, undying, ever-free, chid-anand-swarup. This kind of Gnan, vignan and vairagya are attained in a short time by a bhakta, and he obtains Moksha.

THE SWARUP OF THE GNEYA PARAMATMA: The meaning of the Gnan of oneness of the Atma and the Paramatma means to merge into the Paramatma along with the moola-avidya, shareer, our karmas and our indriyas. The laya of avidya is Moksha. The Atma is always Mukta. It is the swarup of the Paramatma.

THE BIG RAMA-GITA: Even after Sita-tyaga, Shri Ramachandra continued to rule as an ideal ruler for the benefit of His people. One day, finding Him alone, Lakshman came to Shri Ramachandra. He bowed down with great bhakti and prayed, as a sharanagata, for the upadesh of Gnan.

Shri Rama observed that the Gnan He had given to Lakshman at Panchavati needed to be elaborated upon for Lakshman to absorb Atmagnan fully. To remove the darkness of agnan in Lakshman, Shri Rama gave him a detailed upadesh of Gnan with great pleasure. The three principle steps of the process of sadhana are made clear in this upadesh.

(1) To work according to the Varna-Ashram

(2) To give up karma after chitta-shuddhi
(3) To develop the six enriching habits called Shatsampatti and become qualified to be a jignasu, and taking sharan in the Sadguru.

If a person does not give up doing karmas actively and intentionally, he will not be able to come out of the cycle of rebirth. Doing karmas to fulfill worldly desires makes the identification with the shareer stronger, and then it becomes impossible to walk the path of Paramartha.

A sadhak, however, reaches a stage where the difference of Paramatma-jeevatma disappears from his antahkarana, because the effulgence of vignan dispels the illusion created by Maya. Therefore, for the jeeva to get Moksha, karma is redundant. Only Gnan is needed.

An agnani who has anatma-buddhi has the unease of mind, of being part of the penance of doing karma-tyaga. A Tattvagnani has no such burden. A person who has bodha, and whose chitta is free of vikar, should give up even the vihit karmas after undertaking the proper rituals. By the kripa of his Guru he absorbs the purport of the Mahavakyas like Tattvamasi, and obtains the anubhav that the Brahman and the Atma are one. He becomes sukhi and attains eternal tranquility.

The shareer has three upadhis - the sthoola, sookshma, and karana. An enlightened person comes to the decision that he is not connected to any of these three shareers. He is Atma-swarup. He is not connected to the five imaginary koshas (sheaths) of the Atma like the annamaya kosha, etc. He is the advitiya and ajanma Atma that is the Brahman.

The buddhi-vritti created by Tamoguna changes at every level, creating the bhranti that the things of this sansara are Satya. Therefore, this buddhi-vritti has to be given up by using the method of *ne`ti-ne`ti,* negating everything until only the Atma remains. This is the method of the Shrutis to establish the Atma-Tattva, and negate the sansara. It gives the anubhav of the vastu that is pure consciousness, eternal, sukha-swarup, without attributes, self-effulgent, all-pervading, and advitiya.

Anaadyavidyodbhavabuddhibimbato jeevah prakaashoayamiteeryate` chitah,

aatmaa dhiyah saakshitayaa prithaksthito buddhyaa parichhinnaparah sa e`va vahi.

Chidvimbasaakshyaatmadhiyaam prasangatastve`katra vaasaadanalaakttalohavat,

anyonyamadhyaasavashaatprateeyate` jadaajadatvam cha chidaatmache`tash.

Uttar Kanda 50. 40-41

That means the buddhi that has been created by the avidya which is anadi, reflects the prakash of this chetan called the jeeva. The Atma is separate from it, being the sakshi of the buddhi, although the Paramatma is not separate from the buddhi. Like iron heated in fire, the chidabhasa sakshi Atma and the buddhi stay together and identify with one another. This results in their chetanta and jadata being perceived.

The proximity of the Guru along with Veda-vichar gives vivek of the jada-chetan, making it possible for the jada to be given up. Then the person gets the anubhav of the Rama-Tattva.

Shri Rama explained the method of doing Atma-chintan by describing His swarup. 'I am the form of prakash. I am unborn, eternal, and advitiya. I am always evident and absolutely pure. I am full to the brim with vishuddha vignan. I am free of any ailments, and totally untainted. There is no kriya in Me. I am anand-swarup and eternally Mukta, I have unlimited powers, I am beyond the range of the indriyas and immutable. I am Gnan-swarup, anant, and infinite. The Vedic Pundits do My chintan continuously in their hriday.

This kind of unbroken chintan destroys avidya. While doing chintan you should know that this whole world is the swarup of the Paramatma, and immerse your swarup in the Atma that is filled with the Chid-anand. Then, the difference of outside-inside vanishes. When you know this moving-unmoving world to be the swarup of the Omkara you get immersed in Samadhi.'

For the bodha of the Advaita, Rama reiterates:

Aatmanyabhe`de`na vibhaavayannidam bhavatyabhe`de`na mayaatmanaa tadaa,

yathaa jalam vaarinidhau yathaa payah ksheere` viyadvayomnyanile` yathaanilah.

Yah se`vate` maamagunam gunaatparam hridaa kadaa vaa yadi vaa gunaatmakam,

soaham svapaadaachitare`nubhih sprishan punaati lokatritayam yathaa ravih. Uttar Kanda 50. 56-61

'Just as water merges into the sea, milk into milk, the ghata-akash into the maha-akash, and air into air, becoming one, if a manushya does the chintan of the prapanch not being separate from his Atma, the jeeva becomes established in the feeling of being the Mukta Paramatma.

A purush who serves Me with his chitta - whether in My nirguna form of My saguna form - is My roop. He purifies all three worlds with the touch of the dust of his feet, just as the Surya does with sunlight. This advitiya Gnan is the quintessence of all the Shrutis.'

Shri Rama took the decision to tell this secret teaching to Lakshman.

Apart from these three episodes, there are some special things that are given in the 'Adhyatma Ramayana'. They are important because of their connection with the chintan of the adhyatma.

SOME POINTS GIVEN IN THE ADHYATMA RAMAYANA WHICH DESERVE TO BE DISCUSSED: The Ramayana is a complete allegory. Dashrath is the jeevatma with ten indriyas. Kaushalya is kushal-vritti. Sumitra is the active shakti for antahkarana-shuddhi. Kaikeyi is the shakti that removes the pratibimba, necessary for Ravana to be killed. Rama's sankalpa has the power of Gnan, which is strengthened further by Kaikeyi's bhavna.

Rama, Lakshman, Bharat and Shatrughna have been given as symbols of several quartets - the four Varnas, the four Ashrams, Vishwa-Taijas-Praagna-Turiya, jagrit-svapna-sushupti-turiya, Ishwara-Hiranyagarbha-Praagna-Turiya, Sankarshan-Pradyumna-Aniruddha-Vasudev, etc.

The purport is that nothing exists, but the paripoorna Parabrahm Paramatma. All the desha-kaala-jaati, sthiti-avastha-karma, etc are transient. To get this anubhav it is necessary to destroy all the subtle enemies that hide in the shareer symbolized by the fortress of Lanka. The enemies are ahankara-mamata, depicted by Ravana-Kumbhakaran and other Rakshasas.

When Shri Rama, Sita and Lakshman left Ayodhya to live in the vana for fourteen years, the people of Ayodhya were distraught. The great Muni Vamdev consoled them by introducing them to the Rama-Rahasya.

E`sha raamah paro vishnuraadinaaraayanah smritah,

e`shaa saa jaanakee lakshmiryogamaaye`ti vishrutaa.

Asee she`shastamanve`ti lakshmanaakhyashcha saampratam,

e`sha maayaa gunairyukttastattadaakaaravaaniva.

E`sha e`va rajoyuktta brahmabhoodvishvabhaavanah,

sattvaavishtastathaa vishnustrijagatpratipaalakah.

E`sha rudrastaamasoante` jagatpralaykaaranam,

Ayodhya Kanda Sarga 5. 11-14

This Rama is the Adi-Narayana, Bhagwan Vishnu, and Janaki is Yoga-Maya who is Laxmiji. The one who has the name 'Lakshman' at present, and follows Shri Rama-Sita is the Sheshaji. This Purushottam Bhagwan is connected to Maya and perceived in various forms. When He attached Himself to Sattvaguna He is Vishnu Bhagwan who protects all the three worlds. At the end of the Kalpa He takes the ashray of Tamoguna and becomes Rudra, who causes pralay.

When this Parabrahm Paramatma became Rama, Valmiki revealed the artha of the Vedas in the form of the Ramayana, to tell the world about the charitra of Rama. Rama is mantra-murti. He manifests in the hriday.

There are two people in the jeevan of Shri Rama who give Him guidance. Vasishtha is the Brahmin Muni, symbolizing the pragna shakti, and Muni Vishwamitra is the Kshatriya Muni, symbolizing the prana shakti. Both pragna and prana are very important in the jeevan of a manushya. Their presence is in his jeevan can enable him to attain the supreme goal.

The episode of Ahalya-uddhar has a description that Muni Vishwamitra persuaded Rama to touch Anaya. Seeing Rama hesitate, he said, 'don't be afraid. You are not doing any paapa. It is Your kartavya to give salvation to a lady who has done paapa. All her paapa will be burnt to cinders by Your touch.'

This is the drishti of a Sant, which has the capacity to make an inert object filled with consciousness. The greatness of a manushya's drishti is in uplifting the downfallen. The rules of the outside world don't create any obstacle in this.

The importance of the Sadguru is also shown in another episode. Only by the kripa and inspiration of a Sadguru can a sadhak become free of his jadata and obtain the prakash of the shuddha chaitanya.

In the granth called 'Prapannamrita' of the Ramanujacharya Sampradaya, Shurpanakha is given the character of Radha in the Krishna-Avatar. The purport is that if a manushya connects his kamana to Bhagwan, he gets a very lofty fruit, no matter how low he has fallen.

In the 'Mahavir Charit', Surpanakha, Manthara, Khar-Dushan, Marich, and others have been depicted as sadhan-roop in Ravana's political policy. When they had some contact with Rama they obtained param-gati.

In concluding, it is essential to draw your attention to a particular point given in the 'Adhyatma Ramayana'. The combination of Gnan and karma is the base and support of this entire granth in general and in the 'Rama-Gita' in particular. Gnan is apaurusheya - it is not created by any manushya. In fact, it is not even made by the Ishwara or any jeeva. Nor has it come from any book. Nowhere in this world is there a description of the swarup of Gnan. Tattvagnan has no majhab, or you can say it is the majhab of the Avadhoots. Gnan comes only by complete comprehension.

In the anushthana of a mumukshu, a combination of Gnan and karma is essential, but the Paramatma is not connected to karma or upasana in any way. Gnan is self-established. It needs no help from karma. A vritti filled with Brahmagnan and its rasa stays in the shareer of a Brahmagnani. It rises on occasion, 'I am the Brahman'.

The importance of a manushya's karma has three drishtis:

(1) For pleasing the Paramatma
(2) For becoming nishkama
(3) Because of prema for one's kartavya

The five kleshas were completely absent in Rama doing His kartavya. Had the three states of jagrit-svapna-sushupti and srishti-sthiti-pralay existed in the eternal stream of the Sacchidananda, these kleshas would also have been in Rama. There is not the slightest possibility of bandhan in Rama - He is the pratyak chaitanya, ekarasa, paripoorna, advitiya, and not subject to fragmentation. Even so, He is the beej in the form of amrita.

Rama is nitya-shuddha-buddha-Mukta. His doing tyaga of Sitaji means the Parabrahm is without shakti, He is nirguna and nirakara. This is the nishedha of vritti, the negation of Maya.

Akhandananda Saraswati.

ADHYATMA RAMAYANA

By

SWAMI AKHANDAND

(1)

Suppliment.

The Parabrahm Paramatma is the Sacchidanandakanda - the source of bliss that is pure existence, pure consciousness, and pure anand. The Sacchidanandakanda Brahman manifested in the form of Rama. It is that Brahman who is Rama, and also Krishna and also Shiva. The many forms of the Brahman creates a jignasa to know about the nirakara dhatu in them. There are dangling ear rings, a necklace, and bangles. A knowledgeable person says, 'they are all gold.' You ask, 'what is gold?'

There is an urge to recognize the substance of different forms. If only one form were to be decided upon - that only this form is gold, or if it was made totally nirakara - then there will be nothing to arouse jignasa.

If you want to obtain Gnan about the Parameshwara there should be many akaras in Him. Those who believe only in the nirakara do not obtain Gnan, because they accept only the nirakara form of the Parameshwara, which is beyond the reach of people. Even those who believe the Parameshwara to have only one akara accept that He is limited to that form. They become filled with the shraddha that that form alone is the Paramatma.

Actually, the one who is present in all the thousands of forms should be searched for. Thus, by the method of the Sanatana Dharma - the Vedic Dharma - the Parameshwara is described in the forms of Brahma, Vishnu, Shiva, Ganesh, Surya, Devi, Rama, Krishna, and other forms. This enables us to recognize the one in the different forms.

Therefore, the fact is that we cannot understand the nirguna, nirakara and nirvishesh vastu without first superimposing a form on it and then negating the form.

The Valmiki Ramayana describes the Sacchidananda Rama with the predominance of the Sat, the satkarmas He does, the kind of sadbhava He has, and His many sadgunas. Right at the start, Valmiki asks a question:

Konvasmin saampratam loke` gunavaan kashcha veeryavaan.

‘Who, at this time, is the manushya in this sansara with the maximum gunas and the greatest valor?’

The adhikari shrota and the adhikari vakta are described.

Tapah svaadhyaayaniratam tapasvee vaagvidaam varam,

naaradam paripaprashra vaalmeekirmunipungavam.

‘The tapasvi (Valmiki) asked Naradji.’

The one who asked is a tapasvi and the one who answered is not only a tapasvi, he is also constantly engaged in svadhyaya and he has the capacity to explain his anubhav to others. If a person is an anubhavi, but incapable of articulating his experience, his wisdom will remain within himself. If a person is very eloquent, but has no anubhav worth talking about, what will he say?

Narad has tapasya as well as svadhyaya - is constantly introspecting and gaining deeper insights. So, he is an ideal vakta. Valmiki asked him, ‘who, at this present time is the most gunavan manushya in this world?’

Bhavabhuti has written, ‘why do all the poets praise only Shri Ramachandra? This is a great dosha of the poets - whatever we read is full of Shri Rama’s good qualities!’ The answer to this is given in the ‘Prasanna Raghav’.

Svasookttinaam paatram raghutilakme`kam kalayataam,

kaveenaam ko doshah? Sa tu gunaganaanaamavagunah.

‘The poets use their skills to describe Rama’s gunas, but they are not to blame. *Sadgunaganaanaam avagunah* - it is the ava-guna of Rama that whoever you see is attracted by His gunas. He is the only form of the treasury of satkarma, sadbhava, and sadguna. If you wish to find an ideal in any area of virtue, it will be found in Rama.’

The predominance of Sat is in the Valmiki Ramayana. The predominance of the Chit is in the Yoga Vasishtha, which is also called the Maha-Ramayana. It contains descriptions of Bhagwan’s Gnan-swarup. There is another famous Ramayana, the ‘Anand Ramayana’. The ‘Adhyatma Ramayana’ is an inclusive granth because the descriptions of Bhagwan’s sadguna and sadbhava, descriptions of His Chit-swarup and Anand-swarup are all given in it. It contains Bhagwan’s Anand-leela, Chit-leela, and Sat-leela. One thing worth noting in it is that Ravana is a shishya of the Sanat Kumars and also of Naradji. They tell him that this Rama is Bhagwan. After hearing this, Ravana decided, ‘I want to die at

the hands of Rama.' These Sants did not leave even Ravana an a-bhakta. He, who we see as Ravana from the outside, has the beej of bhakti in him.

When we see anybody as bad it is our own mana that is bad. Whether the person is actually bad or not is not conclusive.

Regarding the charit of Shri Ramachandra Shri Ramanujacharya has said, 'I have done shravan of the Valmiki Ramayana eighteen times from the lips of my Guruji. Each time I found a new meaning in it.' There is a commentary on the Valmiki Ramayana called 'Bhushan', which enumerates these eighteen new meanings.

So, Rama is the Param-Tattva. The Brahman described in Vedanta is sakshat Rama. Rama-Sita are the Abhinna-Tattva. Sita is not separate from Rama and Rama is not separate from Sita. Bharatji is the form of a bhakta and Shatrughnaji is the servant of Bhagwan's servant. Lakshmanji is Bhagwan Ramachandra's companion. The special factor about Hanumanji is that a Bhakta who chants the name of Rama unceasingly may or may not tell Him, but Rama reaches everywhere for His bhakta's benefit.

Now, Shri Rama is to be described. This is the 'Adhyatma Ramayana'. *Rama-ayana* means the house of Rama. 'Ayan' means house. 'Ramcharitamanas' means the source of Shri Rama's charit. The form of the katha emerges from the lake of the manas.

Chalee subhaga kavitaa saritaa saun,

raama bimala jasa jasa bharitaa sau.

In the Ramcharitamanasa the poetry of the amrita of Rama's charit flows.

Where does it originate?

The Gangaji, the Saryu, the Brahmaputra and other rivers originate from the Mansarovar. In the same way this Rama-katha originates in the *maanasa* - the mana that is spiritual. The meaning given by Goswami Tulsidasji for the word 'manas' is, basically, the adhyatma. If Goswamiji has taken the maximum number of points from anywhere, it is from the 'Adhyatma Ramayana'.

The meaning of the word 'adhyatma' is that the mana is in the shareer and the roop of Shri Rama that is in the mana is what we ensconce on the throne of this granth.

‘Adhyatma Ramayana’ means the picture of that Rama, who is enthroned in our hriday as the antaratma, the antaryami.

The Adhyatma Ramayana

Aranya Kand

The First Sarga

The killing of Viradh.

Shreemahaade`va uvaacha

Atha tatra dinam sthitvaa prabhaate` raghunandanah,

snaatvaa munim samaamantrya prayaanaayopachakrame`. 1. 1

Mune` gachcchaamahe` sarve` munamandalamanditam,

vipinam dandakam yatra tvamaagnaatumihaarhasi. 1. 2

Maargapradarshanaarthaaya shishyaanaagnaptumarhasi,

shrutvaa raamasya vachanam prahasyaatrirmahaayashaah,

praaha tatra raghushre`shtham raama raama suraashaya. 1. 3

Sarvasya maargadrashtaa tvam tava ko maargadarshakah,

tathaapi darshayishanti tava lokaanusaarinah. 1. 4

Iti shishyaansamaadishya svayam kinchittamanvagaat,

Raame`na vaaritah preetyaa atrih svabhavanam yayau. 1. 5

'Shri Ramachandra Bhagwan, Sita, and Lakshman spent that night at Atri Muni's Ashram. Early next morning they bathed and got ready to leave after doing nitya karmas like Sandhya Vandan.'

Nitya karma means, the ordained daily tasks that should be done all lifelong.

'Rama asked Atri Muni's permission to leave. He said, "Maharaj, we are going to the Dandakaranya, where many Munis live. Please give us your permission to go."'

Whenever anything important is to be done we should first take the aagna of an elder. What am I to tell you? I had read a book belonging to a Muslim Fakir. It explained that is a manushya does something good at his own inclination he is responsible for his action. If it is a good action he gets abhiman and if the action is bad he feels ashamed. However, if he takes the aagna of an elder before doing something he won't feel abhiman for doing a good deed, or shame for doing something bad, because the responsibility of the action won't be his.

The way to protect yourself from getting besmirched by your karmas is to not do anything important in haste, at your own inclination. A manushya should do karmas with the aagna of the Shastras, Guru, or an elder.

One point, given right at the start, is something that may be interpreted in the wrong way of spoken of openly. It is said that a punya that is done can become a cause of bandhan or ahankara, but a paapa done with the aagna of a senior does not become a paapa if the responsibility of the karma is not yours, because you have taken permission from a senior.

Those whose sanskaras are not based on the Shastras believe that it is the object, karma, or individual that is the most important factor. Actually, everything in this world is Maya, or it is the Paramatma, or it is the five elements – the pancha bhoota. There is no difference in the objects; the vastu is one. A manushya whose jeevan is based on aagna uses the method for becoming free of the sansara. A manushya whose jeevan is based on his own mana is binding himself to the sansara.

'Shri Ramachandra took Atriji's aagna before embarking on this journey. He requested Atriji to tell his students to show them the path.'

The meaning of this is that we should go on the path that is shown to us by a competent well-wisher. We should not blunder on unknown paths.

‘Atri Muni smiled when he heard this. “Rama,” he said, “it is You who shows the path to everybody! You are the one who sees all the paths – who can show the path to You – *tava ko maargadarshakah?* However, since You wish it, I will ask my students to show You the path as perceived by this world.” He gave his shishyas the aagna, and walked with them for a bit.’

Regarding this, the Manu Smriti says that it is the etiquette that when somebody comes, we should get up and go forth in welcome. When they leave we should walk a little distance with them.

Aagatam svaagatam kuryaat – welcome people when they come. And, *gachchhakah prishthaatoanviyaat* – walk some distance with them, when they leave. However, this is not the Dharma for a Sanyasis. According to Manuji a Sanyasi should neither ask anybody to come, nor tell them to go; not even tell them to stay on. A Sanyasi should have indifference for all three. If their presence is not conducive to him he can go away to some other place. He is free to leave, but he is not free to call, or send away, or ask anyone to stay.

I had gone to a Mahatma who lived in the ruins of an old house. The whole place was covered with dust. Cobwebs hung everywhere. There was a wasp’s next at the broken window. I offered to clean up the place for him. He declined.

‘Look’, he said, ‘I understand that this house is not mine, but these insects consider it to be their home. They have a feeling of possessiveness for it, and therefore, their right to this place is greater than mine. Let them be. I have no attachment and no right to this place.’

This is the difference between a Sanyasi and a Vanaprastha and a Grihastha.

‘Atriji lived with his wife, so his behaviour with Ramji was with an Ishwara-buddhi. Ramachandra protested, “No, please don’t come any further with Me,” and made him turn back.

Koshamaatram tato gatvaa dadarsha mahateem nadeem,

atre`h shishyaanuvaache`dam raamo raajeevalochanah. 1. 6

Nadyaah santarane` kashchidupaayo vidyate` na vaa,

oochuste` vidyate` naukaa sudridhaa raghunandana. 1. 7

Taarayishyaamahe` yushmaanvayame`va kshanaadiha,

tato naavi samaaropya seetaam raaghavalakshmanau. 1. 8

Kshanaatsantaarayaamaasurnadeem munikumaarakaah,

raamaabhinanditaah sarve` jagmuratre`rathaashramam. 1. 9

Taave`tya vipinam ghoram jhilleejhankaaranaaditam,

Naanaamrigaganaakeernam singhavyaaghraadibhishanam. 1. 10

They came to a wide river after going about two miles or so. “Is there some way to go across the river?” asked Ramachandra.

“There is a very good boat,” answered to Brahmacharis. “We will row You across.” Rama, Sita and Lakshman got into the boat, and were taken across to the opposite bank. The Bramacharis then returned to Atri Muni’s Ashram.

Raakshasairghoraroopaishcha se`vitam romaharshanam,

pravishya vipinam ghoram raamo lakshmanamabraveet. 1. 11

Itah param prayatne`na gantavyam sahite`na me`,

dhanurgune`na sanyojya sharaanapi kare` dadhat. 1. 12

Agre` yaasyaamyaham pashchaattvamanve`hi dhanurdharah,

aavayormadhyagaa seetaa maaye`vaatmaraatmanoh. 1. 13

Chakshushchaaraya sarvatra drishtim rakshobhayam mahat,

vidyate` dandakaaranye` shrutapoorvamarindama. 1. 14

Rama, Sita and Lakshman entered the fearsome forest. The air was filled with the sound of insects, tigers, deer and Rakshasas. Ramachandra told Lakshman, “we have to be very watchful now. It is not that we need to kill anybody, but we must keep our dhanush strung, ready, and baan ready in our hand. I will go in front, you came at the back and Janaki should walk in-between.”’

Brahma jeeva bicha maayaa jaise` - like Maya is in-between the Brahman and the jeeva.

‘”Aavayormadhyaa seetaa maaye`vaatmaparaatmano – just as Maya stays between the Atma and the Paramatma, keeping them separate, let Janaki walk in-between us. Walk with care, watching all sides. The fear of Rakshasas is great here, in the Dandakaranya. This is what I have heard.”

Itye`vam bhaashamaanau tau jagmatuh saardhyojanam,

tatraikaa pushkarinyaaste` kahvaarakumudotpalaih. 1. 15

Ambujaih sheetalode`na shobhamaanaa vyadrishyata,

tatsameepamatho gatvaa peetvaa tatsalilam shubham. 1. 16

Ooshuste` salilaabhyaashe` kshanam chhaayaamupaashritaah,

tato dadrishuraayaantam mahaasattvam bhayaanakam. 1. 17

Karaaladanshtravadam bheeshayantam svagarjitaih,

vaamaanse` nyastashoolaagragrathitaane`kamaanusham. 1. 18

Bhakshayantam gajavyaaghramahisham vanagocharam,

jyaaropitam dhanurghritvaa raamo lakshmanamabraveet. 1. 19

Pashya bhraatarmahaakaayo raakshasoayamupaagatah,

aayaatyabhimukham noagre` bheeroonaam bhayamaavahan. 1. 20

Sajjeevakritadhanustishtha maa bhairjanakanandini,

ityuktvaa baanamaadaaya sthito raama ivaachalah. 1. 21

Chatting in this manner, they walked several miles. They came to a lake filled with a variety of water lilies and lotuses. The water was cool and sweet. They drank deeply and quenched their thirst. All three felt enthralled by the beauty of the scene before them. They sat under a tree to rest for a while.

They saw a large monster coming towards them. It had a horrible face with large fangs coming out of the mouth. Its roars were terrifying. It carried a strange multipronged spear on its left shoulder on which the heads of humans were spiked. The monster was picking them off one by one, and putting them into its mouth with great relish.

Ramachandra raised His dhanush. He told Lakshman, “look, My brother, a great Rakshasa is coming towards us. He would frighten any timorous person! Keep your dhanush-baan ready to shoot.”

To Janaki He said, “don’t be afraid.”

He stood firmly on the path of the approaching Rakshasa.

Sa tu drishtvaa ramaanaatham lakshmanam jaanakeem tadaa,

attahaasam tatah kritvaa bheeshayannidamabraveet. 1. 22

Kau yuvaam baanatooneerajataavalkaladhaarinau,

munive`shadharau baalau streesahaayau sudurmadau. 1. 23

Sundarau bata me` vaktrapravishtakavalopamau,

kimarthamaagatau ghoram vanam vyaalanishe`vitam. 1. 24

Shrutvaa rakshovacho raamah smyamaana uvaacha tam,

aham raamastvayam bhraataa lakshmano mama sammatah. 1. 25

E`shaa seetaa mama praanavallabhaa vayamaagataah,

pitrivaakyam puraskritya shikshanaartham bhavaadrishaam. 1. 26

The Rakshasa roared with laughter when he saw Bhagwan Rama, Lakshman and Janaki. He asked threateningly, 'who are you? You have come in the garb of a Muni, wearing jata-valkal, but you have a dhanush-baan in your hand. You also have a woman with you. You are very beautiful to look at. You have come to me like a delectable morsel of food. Why have you come to this van? This is where tigers, pythons and all kinds of dangerous creatures stay."

Ramachandra felt no fear. He smiled.'

It is Ramachandra's special quality that His smile never leaves His face, no matter how grave the situation. His opponents feel nervous to see Him smile, thinking of the power that makes Him fearless.

'"I am Rama," replied Ramachandra. "This is My brother Lakshman, who is very dear to Me. This is Sita, My beloved wife. We have come to the van at the aagna of My Pitaji. We have come to teach a lesson to you people – *shikshanaarthah."*

Shrutvaa tadraamavachanamattahaasamathaakarot,

vyaadaaya vaktram baahubhyaam shoolamaadaaya satvarah. 1. 27

Maam na jaanaasi raama tvam viraadham lokavishrutam,

madbhayaanmunayah sarve` tyaktvaa vanamito gataah. 1. 28

Yadi jeevitumichchhaasti tyaktvaa seetaam niraaudhau,

palaayatam na che`chchheeghram bhakshayaami yuvaamaham. 1. 29

Ityuktvaa raakshasah seetaamaadaatumabhidudruve`,

raamashchichchhe`da tadbaahoo share`na prahasanniva. 1. 30

Tatah krodhapareetaatmaa vyaadaaya vikatam mukham,

raamamabhyadravadraamashchichchhe`da paridhaavatah. 1. 31

Padadvayam viraadhasya dadadbhutamivaabhavat. 1. 32

Tatah sarpa ivaasye`na grasitum raamamaapatat,

tatoardhachandraakaare`na baane`naasya mahchchhirah. 1. 33

Chichchhe`da rudhiraudhe`na papaata dharaneetale`,

tatah seetaa samaalingya prashashansa raghoottamam. 1. 34

Tato dundubhayo ne`durdivi de`vagane`ritaah,

nanritushchaapsaraa hrishtaa jagurgandharkinnaraah. 1. 35

The Rakshasa began to guffaw even more loudly, opening his mouth wide. He lifted up his multipronged spear. “You don’t know that my name is Viradh!” he said. “I am famous all over the world! Many great Rishi-Munis have gone away from this van because of me. If you want to remain alive, throw down your weapons, leave Sita, and run away quickly! Otherwise, I will devour both of you!”

Viradh tried to catch Sitaji. Rama laughed and cut off both his arms with His baan. Viradh opened his mouth furiously, and rushed at Rama to devour Him. Rama cut off both his feet with His arrows. Viradh began to slither on the ground like a snake. Then, Rama used a baan with a head like a half-moon to cut off the Rakshasa’s enormous head. Viradh died, vomiting blood.

Sitaji embraced Ramachandra and praised Him. The Devtas began to beat their dundubhi – kettle drums – to rejoice. Apsaras danced. Gandharvas and Kinnars began to sing.

Viraadhakaayaadatisundaraakriti – rvibhraajamaano vimalaanbaraavritah,

prataptachaameekarachaarubhooshano vyadrishyaataagre` gagane` raviryathaa. 1. 36

Pranamya raamam prnataartihaarinam bhavapravaahoparamam ghrinaakaram,

pranamya bhooyah prananaama dandavat prapannasarvaartiharam prasannadheeh. 1. 37

A beautiful form emerged from Viradh's shareer – *vibhraajamaano vimalaambaraavritah* – that shone brightly. The form was decked with golden ornaments that gleamed like the rising sun. The form bowed down to Rama.'

Now, people may ask what Dharma had Viradh done, to get sadgati, what bhakti he had done, what punya he had done, and who was the Rama to whom he did pranam.

The answer to this is – *pranataartiharam* – Rama is the one who removes the troubles of anyone who bows down to Him. His kripa breaks the stream of the sansara-sagar. He is the only treasury of compassion.

'The form did dandavat pranam again and again to Shri Ramachandra Bhagwan. He began to do Ramachandra's stuti joyfully.

Viradha uvaacha

Shreeraama raajeevadalaayataaksha vidyaadharoaham vimalaprakaashah,

durvaasasaakaaranakopamoortinaa shaptah puraa soadyavimochitastvayaa. 1. 38

Itah param tvachcharanaaravindayoh smritih sadaa me`astu bhavopashaantaye`,

tvannaamasankeertaname`va vaanee karotu me` karnaputam tvadeeyam. 1. 39

Kathaamritam paatu karadvayam te` paadaaravindaarchaname`va kuryaat,

shirashcha te` paadayugapranaamam karotu nityam bhavadeeyame`vam. 1. 40

Namastubhyam bhagavate` vishuddhagnaanamoortaye`,

aatmaaraamaaya raamaaya seetaaraamaaya ve`dhase`. 1. 41

Prapannam paahi maam raama yaasyaami tvadanugnayaa,

de`valokam raghushre`shtha maayaa maam maa vrinotu te`. 1. 42

Iti vignaapitaste`na prasanno raghunandanah,

dadau varam tadaa preeto viraadhaaya mahaamatih. 1. 43

"He lotus-eyed Shri Ramachandra! I am a Vidyadhara. You can see the pure effulgence of my shareer. Durvasaji had given me a shaap for no reason – he is the personification of wrath without cause!"'

Just as Bhagwan is an ocean of compassion without cause, Durvasaji is the image of anger without cause. When we accept the fact that some people are compassionate by nature we have to accept that some people are naturally bad-tempered. Neither needs a reason to be compassionate or to get angry.

'"You have released me from the shaap," said the luminous form. 'Please grant that I always think of Your charanaravinda. This gives shanti to our jeevan. Let my vani do sankirtan of Your naam continuously, and my ears drink in the amrita of Your katha. Let my jeevan pass in this manner."'

There is a shloka in the Bhagwat – *vaaneegunaanukathane`*…….Everything given in that shloka is given here, in two shlokas.

'"You are the murti of vishuddha Gnan, Bhagwan, I bow down to You. You are Atmaram, Rama, and Sita's Rama. You are the Vidhata who rules all beings. I have come to Your sharan. With Your permission I will go to the loka of the Devtas. Please give me the varadaan that Maya never catches me in her coils."

Gachhchha vidyaadharaashe`shamaayaadoshagunaa jitaah,

tvayaa maddarshanaasadyo muktto gnaanavataam varah. 1. 44

Madbhakttirdurlabhaa loke` jaataa che`nmukttidaayatah,

atastvam bhakttisampannah param yaahi maamaagnayaa. 1. 45

Raame`na rakshonidhanam sughoram shaapaadvimukttirvaradaaname`vam,

vidyaadharatvam punare`va labdham raamam grinanne`ti naroakhilaarthaan. 1. 46

Ramachandra felt pleased. He granted the varadaan at once. "You will conquer all the guna-dosha of Maya – *maayaadoshagunaa jitaah.* You have become Mukta because of getting My darshan. You have become a Gnani. All the gunas and all the doshas in the world are Maya's. Those who are trapped in guna-dosha are trapped in this sansara. It is extremely difficult for anybody in this sansara to get My bhakti. My bhakti is now born in your hriday. Where bhakti comes, Mukti also comes. So, be filled with the treasure of My bhakti, and go on your way."

Bhagwan Shri Ramachandra killed the terrible Rakshasa Viradh and released him from the shaap he had been given. Then He made him a Vidyadhar. A manushya who hums the name of Rama, sings about Him, does His kirtan and shravan, achieves all the Purusharthas. His every wish is fulfilled.

'Raamam grinanne`ti naroakhilaarthaan.'

The Second Sarga.

Meeting with Sharbhang, Sutikshna and other great Munis.

Shreemahaade`va uvaacha

Viraadhe` svargate` raamo lakshmane`na cha seetayaa,

jagaama sharabhangasya drishtvaa raaman saumitrinaa saha. 2. 1

Sharabhangastato drishtvaa raamam saumitrinaa saha,

aayaantam seetayaa saardham sambhramaadutthitah sudheeh. 2. 2

Abhigamya susampoojya vishtare`shoopave`shayat,

aatithyamakorotte`sham kandamoolafalaadibhih. 2. 3

Preetyaaha sharabhangoapi raamam bhakttaparaayanam,

bahukaalamihaivaasam tapase` kritanishchayah. 2. 4

Tava sandarshanaakaankshee raama tvam parame`shvarah,

adya mattapasaa sidhham yatpunyam bahu vidyate`,

tatsarvam tava daasyaami tato mukttim vrajaamyaham. 2. 5

'Sita, Rama, and Lakshman went into the van of Sharbhang Muni after Viradh was killed. Sharbhang saw, "Sita, Rama, and Lakshman have come to my Ashram!" He got up at once and went forth to greet them. He asked them to be seated, and offered them edible roots and berries to eat.

"Maharaj," said Sharbhang Muni, "I have lived here for many years, doing tapasya. I had a yearning for Your darshan. It was in my heart that a considerable amount of punya has been accumulated by the tapasya I have done, and it should be offered up to You. Punya destroys paapa, but how can punya be destroyed? It has to be given away; it is a good thing. I wanted to give it to You as an offering. If I offer up my punya to You, there will be no punya and no paapa left with me. I will become Mukta."'

This kind of Mukti is accepted by some Muktivadis.

'Sharbhang offered up all his punya to Bhagwan Rama's charanaravinda. He had great vairagya. He had no desire for the fruits of punya, which is Swarga or Vaikuntha.

Samparyam raamasya mahatsupunyafalam virakttah sharabhangayogee,

chitim samaarohayadaprame`yam raamam saseetam sahasaa pranamya. 2. 6

Dhyaayanshchiram raamamashe`shahrtstham doorvaadalashyaamalamambujaaksham,

cheeraambaram snigdhajataakalaapam seetaasahaayam sahalakshmanam tam. 2. 7

Ko vaa dayaaluh smritakaamadhe`nuranyo jagatyaam raghunaathakaadaho,

smrito mayaa nityamananyabhaajaa gnaatvaa smritim me` yaatah. 2. 8

Pashyatvidaaneem de`ve`sho raamo dasharathih prabhuh,

dagdhvaa svade`ham gachchhaami brahmalokamakalmashah. 2 9

Ayodhyaadhipatirme`astu hridaye` raaghavah sadaa,

yadvaamaanke` sthitaa seetaa me`ghasye`va tadillataa. 2. 10

Iti raamam chiram dhyaatvaa drishtvaa cha puratah sthitam,

prajvaalya sahasaa vahni dagdhvaa panchaatmakam vapuh. 2. 11

After saying this, Sharbhang Muni built a chita. He bowed down to Sita-Rama, who are aprameya, and immersed himself in the dhyana of Rama, with His boundless hriday, lotus-like eyes and shareer that has a bluish hue like the durva grass, and wears a jata, is accompanied by Sita and Lakshman.

Meditating on Bhagwan's compassionate nature, on how He fulfils the desires of those who think of Him, who came to his Ashram to bestow kalyan on him.

"Now I will obtain His dham! May Rama, the Raja of Ayodhya, abide in my hriday always. Sitaji sits on His lap, on the left side, like a streak of lightening in the blue rain-clouds."

Doing dhyana in this way, Sharabhangaji lighted the chita and did homa of his shareer made of the pancha bhoota. He attained a divya deha and became a Raja of a divya loka.

Divyade`hadharah saakshhadyayau lokapate`h padam,

ato muniganaah sarve` dandakaaranyavaasinah,

aajagmoo raaghavam drashtum sharabhnganive`shaman. 2. 12

Drashtvaa munisamooham tam jaanakeeraamalakshmanaah,

prane`muh sahasaa bhoomau maayaamaanusharoopinah. 2. 13

Aashirbhirabhinandyaatha raamam sarvahridi sthitam,

Oochuh praanjalayah sarve` dhanurbaanadharam harim. 2. 14

Bhoome`rbhaaraavataaraaya jaatoasi brahmanaarthitah,

jaaneemastvaam hari lakshmeem jaanakeem lakshmanam tathaa. 2, 15

She`shaansham shankhachakre` dve` bharatam saanujam tathaa,

atashchaadau risheenaam tvam dukham mokttamihaarhasi. 2. 16

All the Munis who lived in the Dandakaranya came to get Bhagwan's darshan. Seeing them approach, Bhagwan Rama, Sita, and Lakshman bowed down to them with their heads touching the ground. The Rishis gave them whole-hearted ashirvad. They said, "Prabhu! You have manifested at Brahmaji's prarthana, to remove the burden of the Prithivi. We know that You are Narayana, Janaki is Laxmi, and

Lakshman is Shesha. Bharat and Shatrughna are Avatars of Your Shankha and Chakra. Your Shankha has manifested as Bharat and Your Chakra as Shatrughna.

Aagachchha yaamo munise`vitaani vanaani sarvaani raghoottama kramaat,

drashtum sumitraasutajaanakeebhyaam tadaa dayaasmaasu dridhaa bhavishyati. 2. 17

Iti vignaapito raamah kritaanjaliputairvibhuh,

jagaama munibhih saardham drashtum munivanaani sah. 2. 18

Dadarsha tatra patitaanyane`kaani shiraansi sah,

asthibhootaani sarvatra raamo vachanamabraveet. 2. 19

Astheeni ke`shame`taani kimartha patitaani vai,

tamoochurmunayo raama risheenaam mastakaani hi. 2. 20

Raakshasairbhikshitaaneesha pramattaanaam samaadhitah,

antaraayam muninaam te` pashyantoanucharanti hi. 2. 21

Shurtvaa vaakyam muninaam sa bhayadainyasamanvitam,

pratignaamakarodraamo badhaayaashe`sharakshasaam. 2. 22

Poojyamaanah sadaa tatra munibhirvanavaasibhih,

jaanakyaa sahito raamo lakshme`na samanvitah. 2. 23

Uvaasa katichittatra varshaanni raghunandanah,

e`vam krame`na sampashyannrisheenaamaasharamaanvibhuh. 2. 24

You have come to remove the dukha of us, Rishis."'

The point that Bharat and Shatrughna are Avatars is given several times in the 'Adhyatma Ramayana'.

‘”Prabhu! Come; go round with us in the van with Sita and Lakshman. When You listen carefully to our prarthana, Your compassion will be intensified.”

The Mahatmas took Rama, Sita, and Lakshman deeper into the van. They came to a place where human skulls lay in heaps, and there were piles of human bones. “These are the remains of the Rishis who were devoured by Rakshasas,” said the Rishis. “They were in Samadhi, unaware of the outside world, when the Rakshasas came and killed them. This danger is a big obstacle for the Rishis who want to go into a Samadhi.”’

In the same way, no Rakshasa can come near a manushya if he remains vigilant. If you keep yourself engrossed in Bhagwan’s dhyana-bhajan-puja-paatha, etc how will kama and krodha come into your mana?

Bharee saraaya raheema kee aapa pathika fira jaaya.

Rahim says that a traveller doesn’t even try to enter, when he sees that the roadside inn has no vacancy.

In the same way, if a man has prema for his wife, other women won’t even try to flirt with him. If a man’s heart is empty other people catch it and enslave him.

‘Listening to what the Rishis said, Bhagwan Ramachandra made a firm resolve. “I will kill these Asuras!” He declared. Bhagwan stayed with the Rishis for several years, going to their huts occasionally.

Suteekshnasyaashramam praagaatprakhyaatamrishisankulam,

sarvartugunasampannam sarvakaalasukhaavaham. 2. 25

Raamamaagatamaakarnya suteekshnah svayamaagatah,

Agastyashishyo raamasya mantropaasanatatparah,

vidhivatpoojayaamaasa bhaktyutkanthitalochanah. 2. 26

One day, Bhagwan went to Sutikshnaji’s Ashram.’

Goswami Tulsidasji has presented this episode with a description of Sutikshnaji going for Ramachandra's darshan. In the 'Adhyatma Ramayana' it is Bhagwan Rama who goes to his Ashram, accompanied by Sita and Lakshman.

'Everybody knew where Sutikshnaji's Ashram was. Many other Rishis had their huts close by. The place was conducive in every way for doing tapasya. Sutikshnaji saw, "Bhagwan Rama has, Himself, come to my Ashram!" He was filled with anand. Sutikshna was a shishya of Agastya Rishi, and the japa he did was of a Rama-mantra.

Sutikshnaji did Ramji's puja with the proper ritual. "Whoever gets Your bhakti gets mangal," he said.'

Bhakti means, to have prema for Bhagwan. There are two points in this. One point is that the mana is inclined only to Bhagwan and no other. The first task of prema is to draw back the focus from all other things, and develop vairagya from everything but Bhagwan.

The second point is that the mana meditates on Bhagwan's swarup, His svabhava, His gunas, etc, detaching it from everything but Bhagwan.

It is said that Sutikshnaji used to pester his Guruji, asking what Guru-dakshina he could give. One day, Agastyaji became impatient and said, 'What will you give me? Go – bring Bhagwan here! Let me get His darshan. What is there in this world that I can possible want, which you can give?

Sutikshnaji did pranam to his Guru. 'Very well, Maharaj,' he said. 'now, I will come only when I bring Bhagwan with me.' He went to his Ashram and began to do bhajan.

'Now, Bhagwan Himself came to Sutikshnaji's Ashram He said:

Suteekshna uvaacha

Tvanmantrajaapyahamanantagunaaprame`ya seetaapate` shivavirinchisamaashritaanghre`,

sansaarasindhutaranaamalapotapaada raamaabhiraama satatam tava daasadaasah. 2. 27

Maamadya sarvajagataamavigocharastvam tvanmaayayaa sutakalatragrihaandhakoope`,

magnam nireekshya malapudgalapindamohapaashaanubadhdhhahridayam svayamaagatoasi. 2. 28

Tvam sarvabhootahridaye`shu kritaalayoapi tvanmantrajaapyavimukhe`shu tanoshi maayaam,

tvanmantrasaadhanapare`shvapayaati maayaa se`vaanuroopafaladoasi yathaa maheepah. 2. 29

Vishvasya srishtilayasansthitihe`tukastvam maayayaa trigunayaa vidhireeshavishnoo,

bhaaseesha mohitadhiyaam vividhaakritistvam yadvadravih salilapaatragato hyane`ka. 2. 30

Pratyakshatoadya bhavatashcharanaaravindam pashyaami raama tamasah paratah sthitasya,

drigroopatastvamasataamavigocharoapi tvanmantrapootahridaye`shu sadaa prasannah. 2. 31

Sutikshna told Bhagwan Ramachandra, 'I do the japa of Your mantra, Maharaj. Your gunas are anant. You are Sita-pati. Your charanaravinda are the ashray of Shiva and Brahma. Whoever takes the sharan of Your charanaravinda crosses over this sansara-sagar. He Ramachandra! I am the dasa of Your dasa.

Your Maya puts us into a dark pit of putra, patni, and griha. People are not able to see You. I see people sinking in the sea of this sansara. This

shareer is a lump of dirty substances. We remain trapped in moha for this shareer.

You came, Yourself, to give darshan to me – what greater anugraha can I possibly get? Prabhu! You abide in the hriday of all beings. You spread Your Maya over those who don't do japa of Your mantra, but Maya runs away from those who do japa of Your mantra. You give people the fruit according to their seva.

You are the one and only cause of srishti, sthiti and pralay. It is You who creates Brahma, Vishnu and Shiva with the gunas of Your Maya. Today, I am getting the pratyaksha darshan of Your charanaravinda. Actually, You are the drashta – You are drig-swarup; You are vision itself! Who can get Your darshan? The dushta-durachari can never get Your darshan, but people whose hriday has become pavitra by doing Your japa attain Your kripa, and get Your darshan, because their hriday is always pure."

Pashyaami raama tava roopamaroopinoapi maayaavidambanakritam sumanushyave`sham,

kandarpakotisubhagam kamaneeyachaapabaanam dayaardrahridayam smitachaaruvaktram. 2. 32

Seetaasame`tamajinaambaramapraghrishyam saumitrinaa niyatase`vitapaadapadmam,

neelotpaladyutimanantagunam prashaantam madbhaagadhye`yamanisham pranamaami raamam. 2. 33

Jaanantu raama tava roopamashe`shade`shakaalaadyupaadhirahitam ghanachitprakaasham,

pratyakshatoadya mama gocharame`tade`va roopam vibhaatu hridaye` na param vikaankshe`. 2. 34

You have no roop, Prabhu, and yet I am doing the darshan of Your roop! You show Yourself as a manushya with the power of Your Maya; this is an irony! Your attractiveness cannot be matched by a million Kamadevas! You are holding a dhanush-baan. Your hriday is tender with compassion. A smile plays on Your lips. Sitaji is with You, Laxmiji, clad in a deerskin, doing seva of Your charanaravinda. Your shareer glows like a blue sapphire. Your gunas are anant!

If somebody wants to see my fortune, let him; my future good fortune stands before me in person! People who are Gnani know that Your swarup is free of the upadhis of desha, kaala etc. It is pure effulgence. I see You in front of me. Let this roop of Yours always be seen by me. I want nothing more."'

Pratyakshatoadyamama gocharametade`va roopam vibhaatu hridaye` na param vikaankshe`.

Goswamiji has described Sutikshnaji's *pre`ma-lakshanaa* bhakti that comes into this stuti emphatically. He has written that Sutikshnaji set out to meet Rama, but sat down on the way, lost in thoughts of Him. At times he was filled with horripilations of ecstasy and he forgot all about going.

Here it is described that Rama went to Sutikshnaji's Ashram.

You see, even in this, the factor of the difference in the Sampradaya comes in. This description is about Bhagwan's compassion in going to His bhakta's place. Goswamiji's description stresses on the prema of the bhakta, that when a bhakta has such intense bhakti Bhagwan goes, Himself, to him.

Itye`vam stuvatastasya raamah susmitamabraveet,

mune` jaanaami te` chittam nirmalam madupaasanaat. 2. 35

Atoahamaagato drashtum madrite` naanyasaadhanam,

manmantropaasakaa loke` maame`va sharanam gataah. 2. 36

Nirape`kshaa naanyagataaste`sham drishyoahamanvaham,

stotrame`tatpathe`dyastu tvatkritam matpriyam sadaa. 2. 37

Sadbhakttirme` bhave`ttasya gnaanam cha vimalam bhave`t,

tvam mamopaasanaade`va vimukttoaseeha sarvatah. 2. 38

De`haante` mama saayujyam lapsyase` naatra sanshayah,

gurum te` drashtumichchhaami hyagastyam muninaayakam,

kinchitkaalam tatra vastum mano me` tvarayatyalam. 2. 39

Suteekshnoapi tathe`tyaaha shvo gamishyasi raaghava,

ahamapyaagamishyaami chiraad drishti mahaamunih. 2. 40

Atha prabhaate` muninaa same`to raamah saseetah saha lakshmane`na,

agastyasambhaashanalolamaanasah shanairagastyaanujamandiram yayau. 2. 41

Bhagwan said, “Sutikshnaji! I know that your chitta has become nirmal by doing My upasana. That is why I have come here today, to get your darshan. I am always seen by people who come into My sharan, and have nishtha only for Me, asking for nothing else but Me.

This stotra you have spoken is very beautiful. Whoever does its paatha becomes dear to Me. He gets My bhakti and Gnan about Me.

You have become Mukti by doing My upasana. When this deha of yours is destroyed, you will get My sayujya – you will always stay close to Me.

He Sutikshna, I have come to you with a desire to get the darshan of your Guruji. It is My wish to stay at Agastyaji’s Ashram for some time. I want you to take Me to him tomorrow.”

Sutikshnaji said, “very well, Maharaj, that is very good. Please stay at my Ashram today. I will take You to Guruji’s Ashram tomorrow. I have got Your darshan after a long time!”

Bhagwan accepted Sutikshnaji’s hospitality and spent the night at his Ashram. The following morning they set out to first go to the Ashram of Agastyaji’s younger brother, Agnijivha Rishi.

The Third Sarga

Meeting Munivar Agastyaji

Shreemahaade`va uvaacha

Ata raamah suteekshne`na jaanakyaa lakshmane`na cha,

agastyaanujasthaanam madhyaahne` samapadyata. 3. 1

Te`na sampoojitah samyagbhuktvaa moolafalaadikam,

pare`dyuh praatarutthaaya jagmuste`agastyamandalam. 3. 2

Sarvartufalapushpaadhym naanaamrigaanairyutam,

pakshisanghaishcha vividhairnaaditam nandanopamam. 3. 3

Brahmarshibhirde`varshibhih se`vitam munimandiraih,

sarvatoalankritam saakshaad brahmalokamivaaparam. 3. 4

Bahire`vaashramasyaatha sthitvaa raamoabrabeenmunim,

suteekshna gachchha tvam sheeghramaagatam maam nive`daya. 3. 5

Agastyamunivaryaaya seetayaa lakshmane`na cha,

mahaaprasaada ityuktvaa suteekshnah prarayau guroh. 3. 6

Aashramam tvarayaa tatra rishisanghasamaavritam,

upavishtam raamabhakttairvishe`shana samaayutam. 3. 7

Vyaakhyaataraamamantraarthashishye`bhyashchaatibhakttitah,

drishtvaagastyam munishre`shtham suteekshnah prayayau mune`h. 3. 8

Dandakavatpranipatyaaha vinayaavanatah sudheeh,

raamo daasharathirbrahman seetayaa lakshmane`na cha,

aagato darshanaarthaaya te` bahistishthati saanjalih. 3. 9

‘Agnijivha Rishi welcomed them warmly. Since it was noon he offered them roots, berries etc to Rama, Sita and Lakshman.’

Kanda is a tuber that has to be cooked, like a potato or sweet potato. Carrots etc can be eaten raw.

‘Agnijivha Rishi offered his guests all the different edible items he had. They stayed at his Ashram that night. Next morning they went to Agastya Muni’s Ashram.

Agastyaji’s Ashram was such that all kinds of fruits grew in every season! Many kinds of birds and animals lived there, as was evident from the sounds that could be heard. It was as though they had come to Nandanvan, Indra’s garden in Swarga. Brahmarshis and other Rishis lived close by.

Bhagwan Ramachandra went and stood at the door. He told Sutikshnaji, “go in and tell you Guruji that I have come.”

“Prabhu!” said Sutikshnaji, “You have done great kripa on me.” He went inside the hut. Agastyaji sat, surrounded by Ramachandra’s bhaktas.’

Agastya Muni is the most superior of the vaktas of Rama-katha. Agastya Muni had even gone to Swarga to do a katha for Indra. This is mentioned in the Uttar Kand of the Valmiki Ramayana. There is a book called the ‘Agastya Samhita’, which is included in the ‘Pancharatna Samhita’, which has a section called the ‘Kaushal Khand’. A very few copies of this were published recently in Ayodhya for only the vidvans, because it contains a description of Bhagwan Ramachandra’s secret leelas.

‘Agastya Muni is a great vakta of Rama-katha. He was giving a discourse when Sutikshnaji came to him and did pranam. He told his Guruji, “Maharaj, Sita, Rama and Lakshman have come for your darshan. They are standing at the door with folded hands, waiting for the moment when they will get your darshan.”’

This is exactly what Agastyaji had asked for, as Guru-dakshina, from Sutikshnaji. It was as though Sutikshnaji was bowing down and giving Guru-dakshina to Agastya Muni.

Agastya uvaacha

Sheeghramaanaya bhadram te` raamam mama hridi sthitam,

tame`va dhyaayamaanoaham kaankshamaanoatra sansthitah. 3. 10

Ityuktvaasvayamutthaaya munibhih sahito drutam,

abhyagaatparayaa bhakttyaa gatvaa raamamathaabraveet. 3. 11

Aagachchha raama bhadram te` drishtyaa te`adya samaagamah,

priyaatithirmama praaptoasyadya me` safalam dinam. 3. 12

'Agastyaji said, "bring them in quickly! They are seated in my hriday. I do their dhyana. I long for them." He stood up hastily and went to Ramachandra Bhagwan.

"Come, Rama, come!" he entreated. "Your darshan is possible only with great good fortune, with Your immense anugraha! You are my very dear atithi."'

Priyaatithirmama praaptasyadya me` safalam dinam.

There are occasions when the word *priya* is attached to the atithi; else there uninvited guests who arrive suddenly and the people wonder what food can they offer to the unexpected visitors!

'Agastya said, "my hriday's beloved atithi have come to my place after a very long time! This is truly the most fruitful day of my life!"

Raamoapi munimaayaanta drishtvaa harshamaakulah,

seetayaa lakshmane`naapi dandavatpatito bhuvi. 3. 13

Drutamutthhapya muniraadraamamaalingya bhakttitah,

tadgaatrasparshajaalhaadastravatre`nnajalaakulah. 3.14

Griheetvaa karame`ke`na kare`na raghunandanam,

jagaama svaashramam hrishto manasaa munipungavah. 3. 15

Sukhopavishtam sampoojya poojayaa bahuvistaram,

bhojayitvaa yathaanyaayam bhojyairvanyairane`kadhaa. 3. 16

Sukhopavishtame`kaante` raamam shashinibhaananam,

kritaanjaliruvaache`damagastyo bhagavaanrishih. 3. 17

Rama, Lakshman and Sita fell at Agastyaji's feet. He raised Rama up and embraced Him. The touch of Ramachandra's chest filled him with joy. Tears of happiness filled his eyes. He caught Ramachandra's hand and brought them inside. He made Him sit on an asana and offered an elaborate meal that included items that were found only in the van and not available in cities. Then he took Rama aside.

Tvadaagamaname`vaaham prateekshansamavasthitah,

yadaa ksheerasamudraante` brahmanaa praarthitah puraa. 3. 18

Bhoome`rbhaaraapanuttyartham raavanasya badhaaya cha,

tadaadi darshanaakaankshee tava raama tapashcharam,

vasaami munibhih saardham tvaame`va parichintayan. 3. 19

Srishte`h praage`ka e`vaaseernirvikalpoanupaadhikah,

tvadaashrayaa tvadvishayaa maayaa te` shakttiruchyate`. 3. 20

Tvaame`va nirgunam shakttiraavrinoti yadaa tadaa,

avyaakritamiti praahurve`daantaparinishthitaah. 3. 21

Then Rishi Agastya told Bhagwan Ramachandra, "Bhagwan! Ever since the day Brahma prayed to You at the shore of the Ksheerasagar to kill Ravana, I have stayed at this spot, waiting for You. I knew You will come by this route to kill Ravana and relieve Prithivi's burden.

There was one more reason for my staying here, which I will tell You a little later.

Before this srishti was created there was nothing but You. There was no upadhi of Maya. The superimposed objects are created first, because there is no method for calculating time if there is no srishti. And so, the kalpana is done of the state before the creation of the universe, and the former existence of the Paramatma. This, too, is an upadhi – a superimposition.

Therefore, Maharaj, You were *nirbhe`da* earlier; there was no separation in You, no upadhi, no kaala, and no desha.

Where were You? You were within Your Self! No east, no west, no north and no south; no outside and no inside.

When were You?

You were neither earlier nor later; neither before nor after.

Then?

From the viewpoint of the srishti, Bhagwan is said to exist before the srishti is created, in order to relate to the upadhi of the srishti.'

The svabhava of Maya is that she does not hide the one in whom she stays; she hides those she effects.

Jeevaashrayaa brahmavishayaa.

Those who agree with the 'Bhamati Prasthan' say that Maya stays in the jeeva and hides the Brahman. She makes the Brahman he ashray and hides Him and the jeeva is not able to understand her.

Where does Maya stay?

It is said that nothing exists but the Brahman. Maya is in the Brahman and the Brahman is her object.

In the opinion of the 'Vivaran Prasthan' the Atma is one, whether you call it the Brahman or the Atma – *brahmaashrayaa brahmavishayaa.* Maya is in the Brahman and about the Brahman.

The 'Bhamati Prasthan' does not agree with this. It says, 'no; Maya stays in the ashray of the jeeva and deludes the jeeva that is her ashray. She stays as avidya, deluding the jeeva who gives her refuge. As a result, the jeeva is not able to understand its own anant roop of being the Brahman.

The author of the 'Vivaran Prasthan' states that there is no duality. That, which is the Brahman, is the jeeva. Therefore, the vishay is also the ashray of the one whose ashray is the Brahman.

This is called 'shakti'. This shakti hides your nirguna swarup, and is called *avyaakrita* – something that is not analysed – before the naam-roop manifest, because we do vichar only when we are in the world of name and form.

What could have existed before the naam-roop appeared?

The kalpana of the beej of naam-roop is there, before thy manifest. It is called the formless avyakrita beej.

If we look at the Brahman there is no such thing as a beej; but if we look at this prapanch of naam-roop the beej is evident. That is why this is called *anirvachaneeya.* It is something that cannot be called Satya, nor can it be called asat. From the viewpoint of the Brahman it does not exist, and from the viewpoint of the jagat it cannot be dismissed as asat. It is *sadasadbhyaam anirvachaneeyaa.* This is why the Vedantis describe it as *praahurve`daantaparinishthitaah.*

Moolaprakritiritye`ke` praahurmaaye`ti ke`chana,

avidya sansritirbandha ityaadi bahudhochyate`. 3. 22

Tvayaa sankshobhyamaanaa saa mahattattvam prasooyate`,

mahattattvaadahankaarastvayaa sanchoditaadabhot. 3. 23

Ahankaaro mahattattvasanvritastrividhoabhavat,

saattviko raajasashchiva taamasashche`ti bhanyate`. 3. 24

Taamasaatsookshmatanmaatraanyaasan bhootaanyatah param,

sthoolaani kramasho raama kramottaragunaani ha. 3. 25

Raajasaaneendriyaanye`va saattvikaa de`vataa manah,

te`bhyoabhavatsootraroopam lingam sarvagatam mahat. 3. 26

Tato viraat samutpannah sthoolaad bhootakadambakaat,

viraajah purushaatsarvam jagatsthaavarajangamam. 3. 27

De`vatiryanmanushyaashcha kaalakarmakrame`na tu,

tvam rajogunato brahmaa jagatah sarvakaaranam. 3. 28

Sattvaadvishnustvame`vaasya paalakah sadbhiruchyate`,

laye` rudrastvame`vaasya tvanmaayaagunabhe`datah. 3, 29

Jaagritsvaprasushuptyaakhyaa vrittyo buddhijairgunaih,

taasaam vilakshano raama tvam saakshee chinmayoavyayah. 3. 30

Some people say that it is Mool-Prakriti – the power of Creation - some say it is avidya, some call it the sansmriti, and some call it bandhan. People call it by different names. It is from this that the Mahat-Tattva, Ahankara-Tattva and the three gunas – the Sattvik, the Rajasik, and the Tamasik – arise.

After this, the srishti – which is a mixture of these three gunas – is created. The pancha bhoota are a part of the Tamas srishti, and the Virat Purusha is in this.

This is how the kalpana of the entire srishti is done.

In this srishti, it is You who is Brahma when You Create. You are Vishnu when you sustain, and You are Rudra when everything is merged into You. It is You who is given these three names because of the upadhi

of Your actions. The vrittis of jagrit, svapna and sushupti are imagined by the gunas of the buddhi. The Atma is speared from them – *taasaam vilakshano raamah tvam saakshee chinmayoavyayah.* The jagrit avastha came and went, the svapna avastha came and went. Sushupti came and went. They are vrittis – a kind of behaviour that keeps coming and going. The conscious Atma in them is Rama's swarup.

Srishtileelaam yadaa kartumeehase` raghunandana,

angeekaroshi maayaam tvam tadaa vai gunavaaniva. 3. 31

Raama maayaa dvidhaa bhaati vidyaavidye`ti te` sadaa,

pravrittimaarganirataa avidyaavashavartinah,

nivrittimaarganirataa ve`daantaarthavichaarrakaah. 3. 32

Tvadbhakttinirataa ye` cha te` vaividyaamayaah smritaah,

avidyaavashagaa ye` tu nityam sansaarinashcha te`,

vidyaabhyaasaratataa ye` tu nityamukttaasta e`va hi. 3. 33

Loke` tvadbhakttinirataastvanmantropaasakaashcha ye`,

vidyaa praadurbhave`tte`sham ne`tare`shaam kadaachana. 3. 34

Atastvadbhakktisampannaa mukttaa e`va na sanshayah,

tvadbhaktyamritaheenaanaam mokshah svapne`api no bhave`t. 3. 35

Kim raama bahunoktte`na saaram kinchidbraveemi te`,

saadhusangatire`vaanna mokshahe`turudaaritaa. 3. 36

When Rama wants to do srishti-leela, He accepts Maya. Maya comes in two forms – vidya and avidya. The people who are inclined towards the pravritti marg – the path of activity, meaning, want to work to achieve something, become someone, attain something – in the inner world or the world outside, are controlled by avidya.

Those who are engrossed in Your bhakti are filed with vidya. But, those who are filled with avidya are sansari. People willed with vidya are nitya-Mukta. Brahmavidya rises in the hriday of those, who – while living in the world do Your upasana; not in the hriday of other people. That is why we should consider those who have the wealth of Your bhakti to be Mukta. Mukti is bound to come when bhakti is in the hriday. Nobody can get Moksha even in his dreams unless he has bhakti in his hriday.

What is the use of elaborating further? There is only one karana of Moksha, and that is to associate with Sadhus.

Saadhusangatire`vaatra mokshahe`turudaahritaa.

Having been born in the manushya-loka, the only way to remove any kind of bandhan is Satsang; it is Sadhu-sangati.'

The fact is, when a manushya does vichar with his buddhi only, there is no analysis of the vasanas in his mana. His own vasanas influence his thinking without his being aware of it. That is why, instead of being shuddha vichar, the vichar is contaminated by the sanskaras of the things the manushya has heard, seen, experienced, read, etc. This is why it is important that a manushya should not rely on his own independent vichar; he should rely on what he has heard in the Satsang, and base his conclusions and behaviour on the guidance of the Sants.

That, which is on the side of being free of vasanas is the sadhan for Moksha.

Saadhavah samachittaa ye` nihsprihaa vigataishinah,

daantaah prashaantaastvadbhakttaa nivrittaakhilakaamanaah. 3. 37

Ishtapraaptivipattyoshcha samaah sangavivarjitaah,

sanyastaakhilakarmaanah sarvadaa brahmatatparaah. 3. 38

yamaadigunasampannaah santushtaa ye`na ke`nachit,

satsangamo bhave`dyarhi tvatkathaashravane` ratih. 3. 39

Samude`ti tato bhakttistvayi raama sanaatane`,

tvadbhakttaavupapannaayaam vignaanam vipulam sfutam. 3. 40

Ude`ti mukttimaargoayamaadyashchaturase`vitah,

tasmaadraaghava sadbhakttistvayi me` pre`malakshanaa. 3. 41

Sadaa bhooyaaddhare` sangastvadbhaktte`shu vishe`shatah,

adya me` safalam janma bhavatsandarshanaadabhoot. 3. 42

Who is a Sadhu?

A Sadhu is one who has universal benevolence. A person whose mana is sullied with considerations of mine-others', partiality-prejudice, good-will-ill-will, etc is not a Sadhu.

A Sadhu is *sama-chitta* – his outlook is always filled with equanimity. He desires nothing in this sansara. He has no expectations from anyone to serve him in any way.

Aishanaa means a strong desire for something we don't have. Dhana-aishana means a desire for wealth, putraishana means a desire for a son, and daaraishana means a desire for a wife. Vitteshana means a desire to earn lots of money, and the desire for the good things in this world and in the next, is called lokeshana. *Sprihaa* means the wish to keep what is yours.

A Sant is a person who is free from spriha – he is nispriha. He has no eshana. There is shanti in the hriday of a Sant. He has prema for Bhagwan, and is free of worldly or other-worldly desires. He has mental equilibrium whether the circumstances are favourable or adverse. He has no asakti of any kind. He has renounced the fruit of his karmas, offering them all to the Paramatma.

A Sant is always *bhramaparayana* – engrossed in the Brahman. Sadgunas like the five Yamas are present naturally in a Sant's jeevan.

A Sant is satisfied with whatever happens – *santushto ye`na ke`na chit.* The Gita says, *'yadrichchhaalaabhasantushto dvandvaateeto vimatsarah'*. A Sant remains content whether he gets any benefit or not. He is free of duality and is not hostile to any. The meaning of *santushtah* is that the person remains satisfied with whatever he gets to eat, drink, and wear, as given by his prarabdha.

Sabtushto ye`na kena chit means he always feels he is interacting with the Parameshwara, whether he plays with children, stroking some bird or animal, or talking to a tree.

What is the fruit of Satsang?

People think that if they shut their eyes tight and sit, the effulgence of Gnan will appear in the darkness. They are mistaken. This is not how the effulgence of Gnan appears.

The Tattva of Gnan is all-knowing and unchanging, without separation or differences. The durgunas and durachari that have come into it are the durgnan and durvichar that have seeped into it. They are the wrong kind of superimpositions on the Tattva.

Some right vichar has to be superimposed on them in order to remove the bad inclinations and bad influences, because superimposing of good tendencies is necessary to remove the bad ones.

At this point, there is a subtle difference of the saguna and the nirguna (the Ishwara with gunas, and the Brahman without gunas), which cannot be understood without Vedanta.

Had there been only saguna and nothing else, it is possible that it would manifest in the dark if you sit with your eyes shut. However, when both the saguna and the durgunas are superimposed on the nirguna, the adhyaropa of the sadguna has to be done to remove the durgunas. The principle of this subtle difference between the saguna and the nirguna cannot be understood by people in general.

The fact is that we should do Satsang. Satsang results in getting prema for Bhagwan's katha, and then we get Bhagwan's bhakti. When we get bhakti, all obstacles to our getting vignan are removed. The marg to Mukti will open in our hriday. Therefore, the sad-bhakti, the prema-lakshana bhakti for Bhagwan Rama should come into our jeevan.

'"And so, may Satsang come always, particularly for Your bhaktas. Today, my birth as a manushya is successful because I have got Your darshan.

Adya me` krittavah sarve` babhoovuh safalaah prabho,

deerghakaalam mayaa taptamananyamattinaa tapah,

tasye`ha tapaso raama falam tava yadarchanam. 3. 43

Sadaa me` seetayaa saardham hridaye` vasa raaghava,

gachchhatastishthato vaapi smritih syaanme` sadaa tvayi. 3. 44

My Yagnas are successfully accomplished today, and also my tapasya. The fruit of my tapasya is that You, Ramachandra, have come to my house. Please stay in my hriday, along with Sita and Lakshman. Whether I walk, stand still, or whatever my state may be, let my thoughts be filled with You."

Iti stutvaa ramaanaathamagastyo munisattamah,

dadau chaapam mahe`ndre`na raamaarthe` sthaapitam puraa. 3. 45

Akshayau baanatooneerau khango ratnavibhooshitah,

jahi raaghava bhoobhaarabhootam raakshasamandalam. 3. 46

Yadarthamavateernoasi maayayaa manujaakritih,

ito yojanayugme` tu punyakaananamanditah. 3. 47

Asti panchavateenaamnaa aashramo gautameetate`,

ne`tavyastatra te` kaalah she`sho raghukulodvaha. 3. 48

Tatraiva bahukaaryaani de`vaanaam kuru satpate1. 3. 49

Shrutvaa tadaagastyasubhaashitam vachah stotram cha tattvaarthasamanvitam vibhuh,

munim samaabhaashya mudaanvito yayau pradarshitam maargamashe`shaviddharih. 3. 50

Agastya Muni did this stuti of Bhagwan Ramachandra. Then he told Him the main reason for having stayed on this road that he knew Ramachandra would come by. “Indra has given me Your great dhanush to keep ready for You. He told me that I should give it to You when You come by this route, on your way to kill Ravana.”

Indra had also given two divine quivers filled with arrows, which would never become empty no matter how many arrows were taken from them. Furthermore , he had given a gem-studded sword and one more dhanush, to be given to Ramachandra.

Agastyaji said, “Rama! Take these with You and kill these Rakshasas. This is the purpose of Your Avatar. You have assumed the form of a manushya with the aid of Your Maya.

Two yojans from here, there is a place called the Panchavati, beside the Godavari river. You should stay there for the remaining part of Your vanavas. You can stay there and do many things.”’

When Anasuyaji gave Sita the divine garments, ornaments, etc, Sitaji hesitated to take them. Atriji and Anasuyaji are Brahmins, whereas Ramachandra and Sita are Kshatriyas. It is wrong for a Kshatriya to take daan from a Brahmin. ‘How can I take this from a Brahmin?’ thought Sitaji. Anasuyaji gave her an upadesh. ‘Look, Sita, this is not a punya-daan; this is a prema-daan. You should accept a gift given with prema.’

Here, Agastyaji’s daan is a prayojan-daan; a gift given for serving a purpose. ‘The Devtas have given this for You, to achieve Your

purpose,' said Agastyaji. 'They are keeping their drishti on You and helping You.'

'Listening to this beautiful stotra and the words of Agastya Rishi, Ramachandra felt very pleased. This stotra is filled with Tattvagnan.

Ramachandra Bhagwan was immersed in paramananda. He took leave of Agastya Rishi and proceeded with Sita and Lakshman on the path the Rishi has shown.

The Fourth Sarga

Living in the Panchavati; upadesh to Lakshman.

Shreemahaade`va uvaacha

Maarge` vrajandadarshaartha shailashringamiva sthitam,

vriddham jataayursham raamah kime`taditi vismitah. 4. 1

Dhanuraanaya saumitre` raakshasoaym purah sthitah,

ityaaha lakshmanam raamo hanishyaamyrishibhakshakam. 4. 2

Tachchhrutvaa raamavachanam griddharaan bhayapeeditah,

Badhaarhoaham na te` raama pituste`aham priyah sakhaa. 4. 3

Jataayurnaama bhadram te` gridhhoaham priyakrittava. 4. 4

Panachavatyaamaham vatsye` tavaiva priyakaamyayaa,

mrigayaayaam kadaachittu prayaate` lakshmane`api cha. 4. 5

Seetaa janakakanyaa me` rakshitavyaa prayatnatah,

shrutvaa tadgriddhavachanam raamah sasne`hamabraveet. 4. 6

'When Shri Rama had gone some distance towards the Panchavati, they saw a huge creature, like a mountain peak, sitting on the path ahead. It was Jatayu, a very old giant vulture. Bhagwan Rama looked at him in wonder. "Lakshman," He said, "keep the dhanush-baan ready and give them to me. This may be one of the Rakshasas who devour the Rishis."'

There is a lesson in this episode. We should not assume anything. We should certainly be vigilant, but if anybody becomes suspicious without real cause, he makes a great mistake, even if it is Ramachandra Himself!

People have a tendency to assume things. They say, 'we have come to this conclusion' on mere conjecture. Conjecture is when a cause and

its effect – for example, a fire and smoke – have been experienced in the past. Assumption is not accepted as proof by the Shastras. We see smoke, go closer, and if we see a fire from which the smoke rises, then, our assumption is correct. However, if there is no fire from which the smoke was rising, our conjecture was wrong. It was not an assumption based on a valid estimate; it is a false assumption.

Foolish people assume what another person has in mind, suspecting bad intentions. They become dukhi and make others dukhi. We should be careful before jumping to conclusions. What are unfounded assumptions worth?

'Shri Ramachandra said told Lakshman to give Him His dhanush-baan. Jatayu was Griddharaj – the Raja of the Griddhas. However, he felt frightened when he heard Ramachandra asking for His dhanush-baan. He called out, "O Rama! I am not fit to be killed by You; I am Your Pitaji's priya sakha. My name is Jatayu. I am sitting here, in the Panchavati, to be of service to You. I will try my best to protect Sita when You and Lakshman leave her alone at the Ashram and go into the van for some work."

Ramachandra's hriday was filled with prema for this aged Griddharaj. A few minutes earlier, He was thinking of killing him!

Saadhu griddha mahaaraaja tathaiva kuru me` priyam,

atraiva me` sameepastho naatidoore` vane` vasan. 4. 7

Ityaamantritamaalingya yayau panchavateem prabhuh,

lakshmane` saha bhraatraa seetayaa raghunandanah. 4. 8

Gatvaa te` gatameeteeram panchavatyaam suvistaram,

mandiram kaarayaamaasa lakshmane`na subuddhinaa. 4. 9

Tatra te` nyavasansarve` gangaayaa uttare` tate`,

kadambapanasaamraadifalavrikshasamaakule`. 4. 10

Vivikte` janasambaadhavarjite` neerujasthale`,

vinodayan janakajaam lakshmane`na vipashchitaa. 4. 11

Adhyuvaasa sukham raamo de`valoka ivaaparah,

kandamoolafalaadeeni lakshmanoanudinam tayoh. 4. 12

Aaneeya pradadau raamase`vaatatparamaanasah,

dhanurbaanadharo nityam raatrau jaagarti sarvatah. 4. 13

Bhagwan Ramachandra asked Jatayu to come closer, and embraced him. He went to the Panchavati with Sita and Lakshman. Lakshmanji built a beautiful hut on the bank of the Godavari for them to live in.'

Gangaajalamalpamapi aghabhidaanandaaya sanjaayate`.

Even a little water from the Godavari gives great anand and destroys paapa.

If other rivers are to be thought of, they are remembered by calling them 'Ganga'. This gives respect to the other river. However, you should not call Gangaji by the name of any other river. For example, it is not proper to say, 'this is the Saryu', or, 'this is the Yamuna' when you are with Gangaji.

'Panchavati was at an isolated spot that was filled with beautiful trees. Not many people came by there. *Neerujasthale`* - there was no illness in the atmosphere where Bhagwan's hut was built.

Shri Rama stayed there with Janaknandini and Lakshmanji. The days passed with laughter and peace. They were as happy as though they were living in Swarga. Lakshman brought kanda-mool-fala from the van every day. He was always engrossed in the seva of Shri Sita-Rama. At night he kept guard with his dhanush-baan on the ready.

Snaanam kurvantyanidinam trayaste` gautameejale`,

ubhayormadhyagaa seetaa kurute` cha gamaagamau. 4. 14

Aaneeya salilam nityam lakshmanah preetamaanasah,

se`vate`ahasahah preetyaa e`vamaasan sukham trayah. 4. 15

They took a bath in the Godavari every day. If Sitaji wanted to go somewhere, Ramachandra walked in front and Lakshman behind her. Lakshman filled water from the river every day with great prema. He did seva of Shri Sita-Rama night and day. The three of them lived in great sukha.

E`kadaa lakshmano raamame`kaante` samupasthitam,

vinayaavanato bhootvaa paprachchha parame`shvaran. 4. 16

Bhagvan shrotumichchhaami mokshasyaikaantikeem gatim,

tvattah kamalapatraaksha sankshe`paadvakttumarahsi. 4. 17

Gnaanam vignaanasahitam bhakttivairaagyabrinhitam,

aachakshva me` raghushre`shtha vakttaa naanyoasti bhootale`. 4. 18

One day, Ramachandra was sitting by Himself. Lakshmanji came to Him. He bowed down and asked Ramachandra a question.'

Tadvignaanaartham sa gurume`vaabhigachchhe`t – we should not indulge our ahankara. We should grasp the vignan of the Paramatma from our Guru. *Tadviddhi paripaate`na se`vayaa* – 'pranipat' means to bow down. We need to bow down, to reduce our ahankara. 'Prashna' means to ask question. We need to ask questions to get knowledge.

To ask questions is the bowing down of the buddhi. If you wish to establish your own opinion, you should never ask you Guru a question about it. There are people who become obdurate about their own convictions. Such people should not ask others' opinions.

To place a question to someone means the bowing down of your buddhi to their buddhi. To do namaskara means the bowing down of your shareer respectfully, and to do seva means the bowing down of

your karmas. When the karma, buddhi, and shareer are made to bow down before a senior it is called '*vinayyaavanta'.*

Gnan is a river of amrita that flows downwards. That is why the seat of the vakta is at a higher level than those who sit to listen to his upadesh. Just as the Gangaji emerges high up in the Himalaya and flows down to the sea, the vakta's Gnan flows down to the level of the shrotas.

'Shri Lakshmanji was vinayavanta when he asked Bhagwan Ramachandra, "Bhagwan, I wish to hear about the conclusion of Gnan from You. Please explain this to me in brief – *sankshe`paadvaktumarhasi.* He Raghunandan! Please describe this for me, because there is no other vakta like You on this earth – *vakttaa naanyoasi bhootale`.*

Tvadanyah sanshasyaasya chhe`ttaa na hyupapadyate` - nobody but You can cut away this doubt of mine."'

If the questioner has the feeling, 'if he doesn't tell me, I'll ask someone else; there are plenty of people who can tell me what I want to know', he will not have implicit faith the person he is asking. His desire for an answer will be half-hearted.

Actually, what does a manushya ask?

If a man asks, 'which work should I do?' he is at a certain level. If he asks, 'which mantra should I do japa of?' he is at another level. If he asks, 'how can I still my bhava?' his level is quite different, and if he asks, 'what is the Atma? What is the Paramatma? What is the relationship between the two? What is Mukti? Can Mukti attained only by Gnan?' it means he is at an altogether different spiritual level.

The levels of the questions are quite different. The level of the questioner's mana becomes evident as soon as he asks his question. The answer should be at the same level as the question. Unless this is

done, it will either be a waste of breath or end in a dispute. A Teacher has to consider this before answering.

Shreeraama uvaacha

Shrunu vakshyaami te` vatsa guhyaadguhyataram param,

yadvignaaya naro jahyaatsadyo vaikalpikam bhramam. 4. 11

Aadau maayaasvaroopam te` vakshyaami tadanantaram,

gnaanasya saadhanam pashchaajgnaanam vignaanasanyutam. 4. 20

Gne`yam cha paramaatmaanam yajgnaatvaa muchyate` bhayaat,

anaatmani shareeraadaavaatmabuddhistu yaa bhave`t. 4. 21

Saiva maayaa tayaivaasau sansaarah parikalpyate`,

roope` dve` nishchite` poorvam maayaayaah kulanandana. 4. 22

Vikshe`paavarane` tatra prathamam kalpaye`jjagat,

lingaadyabrahmaparyantam sthoolasookshmavibhe`datah. 4. 23

Aparam tvakhilam gnaanaroopamaavritya tishthati,

maayayaa kalpitam vishvam paramaatmani ke`vale`. 4. 24

'Rama said, "Vatsa Lakshman! I will tell you the greatest secret of all secrets."'

This is Bhagwan's *ardhaalee* - a half-shloka. *Yadvignaaya naro jahyaatsadyo vaikalpikam bhramam* – when this is known, a manushya immediately lets go of the bhram of duality. *Prakritihpurushah tasye`ti vikalpah purusharshabha* – there is the Prakriti and there is the Purusha. It is a vikalpa to know them as separate; it is an error.

The drishya is everything that is seen. Prakriti is the beej – the seed – of the drishya. The Purusha is the mool-Tattva of the Brahman. To know them as separate is to erroneous knowledge.

‘”Come; I will first tell you about the swarup of Maya at the very beginning. After that you can hear about Gnan, the sadhana of Gnan, and the vignan of Gnan.

Actually, nothing you ask about is worth knowing. The only thing worth knowing is the Paramatma.”’

Everybody knows what the Atma is. People say, ‘I (or my Atma) says ……’ Or, they say, ‘my Atma refuses to accept……’The meaning of ‘I’ is the Atma, which is separate in every shareer. It is the jeevatma.

In this, that which is the param – the supreme – is the Atma that is one an apart from all the shareers, is called the Paramatma. The Param-Atma is the swarup of all the seemingly separate Atmas. The separateness is external. The Atma is the supreme, non-dual swarup called the Paramatma, and is the actual swarup of the Atma.

What do you consider yourself to be when you do vichar? This is the mool-Prakriti. For example, you see a man with his eye at a microscope or a telescope. Unless he knows the magnifying power of the instrument, he will think that a sheep is the size of an elephant! He won’t even try to know how big a sheep actually is.

You would have noticed that when you see yourself in a mirror your left hand is on the right, and your right hand is on the left. Now, if you believe your left hand is towards the east and your left hand towards the west, you will believe the opposite of what is true.

An image reflected in water is even more incorrect. The head is below and the shareer is above! A person who knows that a reflection shows the opposite of what is, won’t get the bhram of believing the reflection to be a correct picture of the truth.

We have to understand that when we sit in a place, what we see is not necessarily what it seems. The buddhi cannot make the anant its vishay. We cannot see the Parameshwara with these upadhis; we have to experience Him by putting aside these upadhis before we can grasp

anything properly. A person who doesn't know this is very far from Vedanta-sang.

The first thing said by Vedantis is that the deha, and all the objects that are the anatma – meaning, not the Atma – are transient. Anybody who believes them to be real is caught in Maya and gets the sansara.

Maya also has two forms. One is vikshep and the other is avaran. Vikshep means the Maya that shows the prapanch. Avaran means the Maya that covers up and hides our anant swarup. These are the two shaktis of Maya. From the linga – meaning, the subtle body – to Brahma, this entire world of gross and subtle matter is imagined in Maya.

The vikshep shakti hides the truth.

Rajjau bhujangavad bhraantyaa vichaare` naasti kinchana,

shrooyate` drishyate` yadyatsmaryate` vaa naraih sadaa. 4. 25

Asade`va hi tatsarvam yathaa svapnamanorathau,

de`ha e`va hi sansaaravrikshamoolam dridham smritam. 4. 26

Just as people mistake a coiled rope to be a snake, Maya makes people imagine their jeevan within. A person who sits in his deha and does vichar cannot understand himself to be anything but a jeeva. He may think that he will merge into the Paramatma when he gets Mukti, because he is separate from the Paramatma as long as he is in this world. However, a manushya who established his Self as an individual will do the vichar, 'I am looking at the Brahman. I am seeing the Paramatma. This is Mukti. This is a jeeva.' Such a person doesn't have Gnan about the Paramatma.

The swarup of Gnan is hidden when a manushya believes his Self to be in a deha. The fact is, he is not only the antahkarana etc of one shareer; the entire prapanch is seen in the Paramatma, the way a snake is seen in a piece of rope.

All that is seen, heard, and remembered is said to be of some past experience, whether in a dream or during the waking state, whether false or real. All memories are objects of perception. That is why *smriti* – memory – is not accepted as praman.

Our memories are often too faulty to be relied upon. And so, whatever we hear, see, and remember is like a dream or a day-dream.

What we see, when we see, in which way, where, etc, should be accurate.

Oh my brother! You have not seen anything without the mana! Al your experiences have been through a mana embellished with your own sanskaras and vasanas. What vichar will you do through that mana?

That is why everything is like a dream. The root of the tree of this sansara is in this shareer. In the thirteenth chapter of the Gita, Bhagwan Krishna has done vichar of the Kshetra-Kshetragna – the shareer and the knower of the shareer. Here, Bhagwan Rama explains the same thing to Lakshman. There, it is Shri Krishna talking to Arjuna, and here, it is Shri Rama talking to Lakshman. This is not called the 'Rama Gita', it is called the 'Lakshman Gita.' The upadesh given in the Uttar Kand is called the 'Rama Gita.'

This upadesh is called the 'Lakshman Gita' because it is given for Lakshmanji.

Tanmoolah putradaaraadibandhah kim te`anyathaatmanah. 4. 27

De`hastu sthoolabhootaanaam pancha tanmaatrapanchakam,

ahankaarashcha buddhishcha indriyaani tathaa dasha. 4. 28

Chidaabhaaso manashchaiva moolapakritire`va cha,

e`tatkshe`tramiti gne`yam de`ha ityabhidheeyate`. 4. 29

E`tairvilakshano jeevah paramaatmaa niraamayah,

tasya jeevasya vignaane` saadhannanyapi me` shrunu. 4. 30

‘The bondages of son, wife, the attachment for the family, relatives and others is absolutely real in the world.

However, when it is real?

It is real when you consider your deha to be your ‘I’! If you don’t identify with your shareer, and realize that you are the shuddha Atma, no relationship remains for you.

How is this deha our ‘I’ anyway? The deha is composed of the pancha bhoota – prithivi, jala, agni, vayu and akash. The tanmatras of these are the shabda, sparsha, roop, rasa, and gandha. Then, the deha has ahankara, buddhi, indriyas, mana, chid-abhasa, and the mool-Prakriti. This is the *gne`ya kshe`tra* – the shareer, which is the field that is known.

A person who does vichar, and separates is ‘I’ from this kshetra gets Gnan.

Immature Vedantis also get confused about this.

Ear rings, rings, bangles, necklaces etc are separate objects, but the gold of which they are made is one. From the drishti of the Tattva, they are all gold. They are separate only from the drishti of vyavhar.

The dehee is the owner of the deha but the two are not separate. They are not different Tattvas. They are Advaita, but within the non-duality, the lakshan of the deha is different from the lakshan of the dehee who is the jeevatma. This difference, within the one Brahman, is given to explain how to discriminate between the absolute truth and the relative truth.

De`ha-de`hee-vibhaagoayamavive`kakritah puraa,

Jaativyakttivibhaagoayam yathaa vastuni kalpitah.

There is a difference between clay and a pot made of clay. Are they different or are they separate – is there a bheda or are they vilakshan?

That, which is clay, is also the pot. From the Tattva-drishti there is no difference in the clay and the pot.

The department of *jaati* - meaning group – and *vyakti* – meaning the individual – is different. One pot and a thousand pots are all imagined in the clay. There is a vilakshanta – a distinction – between a pot and clay, but it is not a vilakshanta of the Tattva, and therefore, the pot is not separate from the clay. The vilakshanta is in the name and form, not in the Tattva.

The fact is that the Atma is vilakshan from this srishti, but it is not separate from it. Separateness would be there if there were two Tattvas. Advaita cannot be established if the Tattvas are more than one; then, duality would be established.

E`tairvilakshano jeevah – the jeeva is vilakshan from the Kshetra, but is actually the Paramatma. It is *niraamaya* – free of ailments. It has not kind of paapa-punya, sukha-dukha, raaga-dvesha, etc that can cause suffering.

‘”Now, I will tell you the sadhan for obtaining the vignan of this jeeva-Tattva.”

Jeevashcha paramaatmaa cha paryaayo naatra bhe`dadheeh,

maanaabhaavastathaa dambhahinsaadiparivarjanam. 4. 31

Paraakshe`paadisahanam sarvatraavakrataa tathaa,

manovaakkaayasadbhakttyaa sadguroh parise`vanam. 4. 32

Baahyaabhyantarasanshuddhih sthirataa satkriyaadishu,

manovaakkayadandashcha vishaye`shu nireehataa. 4. 33

Nirahankaarataa janmajaraadyaalochanam,

asakttih sne`hashoonyatvam putradaaraasadhanaadishu. 4. 34

Ishtaanishaagame` nityam chittasya samataa tathaa,

Mayi sarvaatmake` raame` hyananyavishayaa matih. 4. 35

Janasambaadharahitashuddhade`shanishe`vanam,

praakritairjanasanghaishcha hyaratih sarvadaa bhave`t. 4. 36

Aatmagnaane` sadodyogo ve`daantaarthaavalokanam,

uttkaire`tairbhave`jgnaanam vipareetairviparyayah. 4. 37

Bhagwan Ramachandra said, "Look, Sir! The jeevatma and the Paramatma are synonyms."'

It is written in the Bhagwat: *se` e`va jeevo vivaraprasootih* – the jeeva means the Paramatma. They are the same thing.

The Gita says, *shareeram yad vaapnoti yachchaapyutkaamateeshvarah* – the jeeva is a synonym of the Paramatma.

That means, the Ishwara is the jeeva; it can be nothing else! It is just as a pot can be called a ghata or a kumbha, because these words mean the same thing. In the same way, *jeevayati satta sfurtayaa nikhilam jagat iti jeevah paramaatmaa* – the one who shows the jagat by giving it satta-sfurti is called a jeeva. Jeeva means the Paramatma. They are synonyms; they mean the same thing.

'"Don't have bheda-drishti for them – *naatra bhe`dadheeh."'*

How is that achieved?

'"It is done by giving up maan."'

Giving up maan means to give up the pride, or subtle ego, of individuality. You should give up maan and then investigate the Tattva. The Gita says – *nirmaanamohaajitasangadoshaa adhyatmanityaa* – if you hold on to your maan you won't be able to give up bheda-buddhi.

One day one Mahatma came to me. I was at Vrindavan. He sat on the ground and folded his hands. 'I have come with the hope of studying

the Bhagwat from you,' he said. 'Please tutor me on the whole of the Bhagwat.'

He did not know that I knew him. I told him, 'I know that you are an Acharya of three or four Matas of our Shastras. You are a great vidvan. You can teach me – what can I teach you?'

At once he said, 'yes! I can also teach you some things.'

'Then, please don't sit on the ground. Please sit on a chair, beside me.'

The Mahatma got up and sat on a chair next to me. He started to talk about some subtle points from the Shastras. After a while he went away. Now, what was I to teach that Mahatma? If I tried to teach him anything he would say that he already knows this.

Gnan of the Tattva can only be obtained if you forget about the things you know, and forget the prapanch of name and form that has been superimposed on the Tattva.

A person has to understand, through tests in the laboratory, that the Tattva of all the separate ornaments is gold. If he believes that form the very beginning, what experiments will he do? He has to test the gold to remove his ignorance about the gold.

The first point is that Tattvagnan cannot be obtained if you have awareness and pride about your Gnan. Maan means measuring. If you believe yourself to be a shareer of three and a half arm-lengths, it is maan. The feeling of being a separate entity in any sphere – vidya, buddhi, vivek, smriti, dambha, himsa, etc is an obstacle to obtaining Tattvagnan. No person who indulges in any kind of artifice or hypocrisy will get Gnan; nor will anybody who gives dukha to another.

Tattvagnan can be obtained only by a person who gives up dambha, himsa etc and is free of maan. The fact is Tattvagnan is attained on the principle of giving up. Nothing remains, except the Paramatma. The Atma-Paramatma are not separate. When everything that can be given up is given up, that is when a person gets Atmagnan. The objects

may be anything – give them whatever names you want. If somebody blames you for something, let him. Don't react in any way, mentally or physically. Let your speech be straightforward. Sit straight. Don't talk with some hidden purpose in mind. If you need to explain the purport of what you say, it means that your vyavhar is at fault. Let there be nothing devious in what you say or do. To be devious is not the way to get Tattvagnan.

Have a constant straightforwardness of mind and behaviour. Endure blame. Serve your Sadguru lovingly with your mana, vani, and shareer, with bhakti for him. Maintain inner and outer shuddhi and remain steady in any karma you undertake. All these are essential. Your mana, vani and shareer must be under your control, and there should be complete indifference towards vishays. You should be free of ahankara, and not have any wish to discuss things like who is it that gets born.

The subject of why janma takes place is of a different department. If you ask why janma takes place, the answer given is that it is because of the individual's karmas.

From where did the karmas get the power to cause janma?

The power is because of the vasanas attached to the karmas.

Why does janma happen?

There is a sookshma shareer. It is the antahkarana that has to go from one place to another. That is a different subject.

This is the department of what is it that is born.

If it is the chetan, it will not change. It will not become jeeva-Shiva. Chetan will remain chetan. It will remain ajanma and ajara – there will be no birth and no decay for it., because the Tattva is ajanma and ajara.

If people, by their own manner, depending on their vasanas and sanskaras, believe that janma-maran is caused by adhyaropa – the superimpositions of sanskaras – then you should not have any asakti for anything. There should be no attachment to anyone or anything – neither son, nor wealth, wife, nor anything else. Retain equanimity in your chitta, no matter what comes, whether it is favourable or not.

Furthermore, think, 'I am Rama – *mayi sarvaatmake` raame` hyananyavishayaa matih* – I am the Atma of all', and see Rama in everything. Stay in a secluded place that is shuddha. Avoid crowds. Avoid the company of people who talk about worldly matter all the time.

One man says, 'I am very hungry. I've not eaten anything today.' Just then a fly goes into his mouth and he vomits. Rice and dal come out in the vomit.

One man who said he was doing roja in the month of Ramzan went to bathe in the river. When he dipped under the water he would quickly gulp some water become coming out. He felt he was being very clever, that even Khuda didn't know that he was drinking water. One day, a small fish got stuck in his throat. He came out gasping for breath. People managed to extract the fist and he could breathe again. He said, 'today, Khuda has seen my cheating!'

A man vomits what he eats. When a manushya starts talking he exposes himself. The matter he has in his mind comes out in his talk in some form or other. Just as a person cannot see whether his vomit is soiling his clothes or the ground, people who have a habit of talking a lot expose their inner self. It is not good to spend time with such people if you are a sadhak. If you don't have any option, at least don't allow yourself to take any interest in what they say.

You should always strive to get Atmagnan, doing the chintan of the purport of Vedanta.

‘Bhagwan Rama said, “if you live in this manner, you will obtain Gnan, but if you do the opposite your misapprehensions will increase.

Buddhipraanamanode`haahankritibhyo vilakshanah,

chidaatmaaham nityashuddho buddha e`ve`ti nichshayam. 4. 38

Ye`na gnaane`na sanvitte` tajgnaanam nishchitam cha me`,

vignaanam cha tadaivaitatsaakshaadanubhave`dyadaa. 4. 39

Aatmaa sarvatra poornah syaachchidaanandaatmakoavyayah,

buddhyaadyupaadhirahitah parinaamaadivarjitah. 4. 40

Svaprakaashe`na de`haadeen bhaasayatranapaavritah,

e`ka e`vaaadviteeyashcha satyagnaanaadilakshanah. 4. 41

Asangah svaprabho drashtaa vignaane`naavagamyate`,

aachaaryashaastropade`shaadyaikyagnaanam yadaa bhave`t. 4. 42

This Atma is separate from the buddhi, mana, and prana. Make a firm decision about this fact. *Chiddatmaaham nityashuddho buddha e`ve`ti nishchayam.* ‘I am not jada. I am the chetan Atma. I am not sullied with the feeling that I do the karmas; there is no agnan in me. I am always Gnan-swarup.’

Keep this in mind all the time. See yourself as separate from the buddhi, mana and prana; from the deha and ahankara. The Gnan through which you know everything, the eyes through which you see, the ears through which you hear, the mana through which you think – what is that Gnan, after all?

That Gnan is actually the swarup of the Paramatma. When you get the sakshat anubhav of this, you get vignan. The Atma is complete in itself, and it is everywhere. It is the Chit and it is the Anand; it is always complete. It is free of upadhis like the buddhi etc. It is a secret that cannot be fathomed by using the buddhi. That is why the Dharma

established by the buddhi, by doing Dharmanushthana – Dharmic rituals – is not accepted as the Dharma.

Dharma comes into the buddhi at the adesh – commands – of about what should be done, and Gnan comes into the buddhi through the Mahavakyas etc that establish the Tattva. And, the aropita – alleged – objects are used to remove the faulty superimpositions that hide the swarup.

The nitya, siddhi, shuddha, Atma remains as it is.

The Paramatma does not manifest in the buddhi; He is established in the buddhi by the Veda-Shastras, mantras, japa, tapa etc. The sansara that is established in the buddhi has to be removed before the Paramatma can be established in it. Both the established and the un-established are removed; the Tattva remains in its pristine form.

Upadhis like the buddhi are of no use in this. There is no parinam in this. This Tattva is svaprakash; it needs no other source of illumination to be known. It shows the deha etc, but never gets covered up by anything. It is one and it is non-dual – *e`ka e`vaadviteeyashcha.* In general, one is with connection to two, it is half of two. One and one make two. The advitiya is such that it never changes. You cannot add, subtract, multiply or divide the advitiya to make changes in it.

The Tattva is *abaadhita* – it cannot be negated, and therefore it is the Satya. For example. Nobody can come to the conclusion, 'I don't exist', because his buddhi will tell him that he does exist. That is why 'I' is Satya. The Atma is Satya. The test of its being the Satya is in this conclusion; not by any equipment.

Gnan means that, which illuminates everything. Nobody can come to the conclusion 'I am a-prakash – I am the darkness of agnan.' It is Gnan to even know that you don't know! Thus, the Paramatma's swarup is asanga, svaprakash, the drashta – and this is known by vignan. *'Aachaarya shaastropade`shaadhaikyagnaanam yadaa bhave`t'* – by

the upadesh of the Acharya and the Shastras – both, not just one, because, Acharyas are of many kinds. They teach the Dvaita, the Advaita, the Dvaita-Advaita, A-shoonya, and other Matas.

The Acharya should adhere absolutely to the constitution of the Veda-Shastra. There are rules even for the Gurus. A Guru must have a proper grasp of the Gnan of the oneness of the Brahman, through the method of Vedanta. He must have a proper understanding of the non-duality of the Brahman.

Aatmanorjeevaparayormoolaavidhaa tadaiva hi,

leeyate` kaaryakaranaih sahaiva paramaatmani. 4. 43

Saavasthaa mukttirityukttaa hyupachaaroayamaatmani,

idam mokshasvaroopam te` kathitam raghunandana. 4. 44

Gnaanavignaanavairaagyasahitam me` paraatmanah,

kintve`taddurlabham manye` madbhakttivimukhaatmanaam. 4. 45

Chakshushmataamapi tathaa raatrau samyang na drishyate`,

padam deepasame`taanaam drishyate` samyage`va hi. 4. 46

E`vam madbhakttiyukttaanaamaatmaa samyak prakaashate`,

madbhaktte`h kaaranam kinchidvakshyaami shrunu tattvatah. 4. 47

When a person gets Gnan about the oneness of the Atma and the Paramatma his mool-avidya is destroyed. When avidya is destroyed, neither the karya, nor the karana, nor anything else remains separate from the Paramatma.

The state where nothing remains separate from the Paramatma is called Mukti. Furthermore, this state is not separate in a state that is separate from the Paramatma in any other Paramatma.

'Upachaaroayamaatmani' – this is the solution of the state of Mukti in the Atma. By calling it an *upachaara* – meaning, a remedy – the indication is that t is imagined in a secondary or lesser form.

Why is it *kalpita* (imagined)?

It is kalpita because we are stuck to a state of bandhan – we are in a bandhan-avastha, and we have to do a kalpana of a Mukta-avastha in order to remove the bandhan-avastha.

'"He Lakshman! I have told you the swarup of Mukti, along with Gnan, vignan and vairagya. However, what I have explained will not be understood by anybody who is turned away from My bhakti. Just as people with good vision cannot see things in the dense darkness of night, unless there is a lamp that lights things, the chitta has to have bhakti for a person to understand this.

Now I will tell you how bhakti is obtained.

Madbhakttasango matse`vaa madbhaktaanaam nirantaram,

e`kaadashyupavaasaadi mama parvaanumodanam. 4. 48

Matkathaashravane` paathe` vyaakhyaane` sarvadaa ratih,

matpoojaaparinishthaa cha mama naamaanukeertanam. 4. 49

E`vam satatayukttaanaam bhakttiravyabhichaarinee,

mayi sanjaayate` nityam tatah kimavashishyate`. 4. 50

Ato madbhakttiyukttasya gnaanam vignaaname`va cha,

vairaagyam cha bhave`chchheeghram tato mukttimavaapnuyaat. 4. 51

The first point is that you will get bhakti if you keep the company of bhaktas. Association colours a person's thinking. If you keep the company of people who think there is no Ishwara you will become an atheist.

The first and greatest guna of bhakti is to associate with the greatest of bhaktas. After that, to do My seva and the seva of My bhaktas. Fast on the days of ekadashi, celebrate Bhagwan's festivals, take interest in listening to Bhagwan's katha, doing paatha, and listening to spiritual discourses. Have nishtha for puja. Do sankirtan of Bhagwan's names and remain engrossed in activities that keep away the wrong type of vrittis. If bhakti arises in the hriday, nothing further remains for him to obtain.

Therefore, when bhakti comes into the jeevan of a manushya he gets Gnan, vignan, vairagya, and everything that is beneficial. He gets Mukti.

Kathitam sarvame`tatte` tava prashnaanusaaratah,

asminmanah samaadhaaya yastishthe`tsa tu mukttibhaak. 4. 52

Na vakttavyamidam yatnaanmadbhaktakttivimukhaaya hi,

madbhakttaaya pradaatavyamaahooyaapi prayatnatah. 4. 53

Ya idam tu pathe`nnityam shraddhaabhakttisamanvitah,

agnaanapataladhvaantam vidhooya parimuchyate`.. 4. 54

Lakshman! I have answered the questions you asked Me. Compose your mana and become established in this. Mukti is something you have always had. Do not tell what I have told you to anybody who is turned away from My bhakti; tell it only to My bhaktas. If necessary, call them and tell them about it. It is meant to be explained only to those who have bhakti for Me.

If a manushya does daily paatha-shravan of what I have just told you he gets shraddha-bhakti. His agnan is removed. He gets Mukti.

Bhakttaanaam mama yoginaam savimalasvaantaatishaantaatmanaam matse`vaabhirataatmanaam cha vimalagnaanaatmanaam sarvadaa,

sangam yah kurute` sadodyatamatistatse`vanaananyadheermokshastasya kare` sthitoahamanisham drishyo bhave` naanyathaa. 4. 55

Those who keep the sang of my bhaktas, whose antahkarana is shuddha, who are always engrossed in My seva, have shraddha, Gnan, and are constantly vigilant about using their buddhi to do seva of My bhaktas, hold Moksha in the palm of their hands."'

That means, just as if you have five rupees in your hand, and you can give them to whoever you want, Bhagwan's bhaktas can give Moksha to whoever they want!

Another point about those who believe that they will be Mukta if they are not reborn – or, if they don't go to Swarga-Narak, do not understand the meaning of Moksha.

When you begin to see the Paramatma here, in this jeevan, in every moment and every particle, that is Mukti! Let go of the next janma, and forget about Swarga – the dukha you see in this jeevan is removed, and you obtain the Paramatma. That is Mukti.

See the Paramatma within yourself and see Him in others – *drishya bhave` naanyathaa.*

'"I am always seen in the vyavhar of the sansara. It is not that the Paramatma's darshan is possible only after mrityu, or when a jeeva goes to Vaikuntha, or during Samadhi, or in a state of Moksha. Those who are turned away from My bhaktas and My bhakti don't get My darshan."'

Mokshastasya kare` sthitoahamanisham drishya bhave` naanyathaa.

There are two main episodes n the Aranya Kand. One is Agastya Muni's stuti of Bhagwan Ramachandra. This is exactly what Goswamiji has written: *Ve`daantave`dyam vibhum – 'gnaanagamya jaya raghuraayee*. Agastyaji's stuti is filled with Vedanta.

The other important episode is Rama's upadesh to Lakshman. Both these episodes are given in the Aranya Kand, which indicates that they are both *aranyaka* – of the forest. They are meant for the viraktas who live in the van. This upadesh should not be given to all and sundry; it belongs exclusively to the viraktas.

The Fifth Sarga

Shurpanakha's punishment and the killing of Khar and other Rakshasas.

Shreemahaade`va uvaacha

Tasmin kaale` mahaaranye` raakshasee kaamaroopinee,

vichachaara mahaasattvaa janasthaananivaasinee. 5. 1

E`kadaa gautameeteere` panchavatyaah sameepatah,

padmavajraankushaamkaani padaani jagateepate`h. 5. 2

Drishtvaa kaamapareetaatmaa paadasaundaryamohitaa,

Pashyanti saa shanairaayaadraaghavasya nive`shaman. 5. 3

Shurpanakha means a woman who loves to decorate her shareer. She spends a lot of time and care in dressing up elaborately and coddling her shareer. Shurpanakha is a metaphysical word – *shoorpavat nakhaah asyaah* – a woman whose finger nails are like a *soopa* – meaning, a winnowing basket. A woman who tends and decorates her nails lovingly.

How would such a woman stay?

She will use a lot of eye make-up, dress her hair elaborately, and choose her apparel carefully. The very name, Shurpanakha, indicates her sartorial accomplishments.

What was Shurpanakha like?

She was very skilled in makeup. She could assume any form she wanted to. Her heart was that of a Rakshasi and she had great shakti. She lived alone in a secluded place in the dense van and wandered around at will.

One day, Shurpanakha walked down by the bank of the Godavari and came to Panchavati. She saw the footprints of Ramachandra on the

ground. They had the divine marks of the Shankha, Padma, Vajra, Ankush, and Pataka.

If a bhakta sees Bhagwan's charan-chinha, bhakti comes into his hriday. If a Tattvagnani sees them, Gnan comes. However, when this Rakshasi saw the imprints of Bhagwan's charan, she felt lust, because that was her mental eligibility.

No subject gives kama – kama arises in the mana, depending on the level of the mana that is already created. The object of kama is not responsible in any way. Nobody can say, 'my mana was spoilt because this woman came before my eyes.' Nor, 'this is very bad.' It is the mana that is bad, and that is why kama comes into it.

'When Shurpanakha saw the beauty of Bhagwan's footprints she became infatuated. Her mana was agitated with lust – *kaamapareetaatmaa.* She followed the charan-chinha and came to Rama.'

In the books of the Ramanuja Sampradaya, Shurpanakha's greatness is glorified in such a way that the upasakas of Shri Radha-Krishna and other Vaishnavas feel offended.

Tatra saa tam ramaanaatham seetayaa saha sansthitam,

kandarpasadrisham raamam drishtvaa kaamavimohitaa. 5. 4

Raakshasee raaghavam praaha kasya tvam kah kimaashrame`,

yuktto jataavalkalaadyaih saadhyam kim te`atra me` vada. 5. 5

Aham shoorpanakhaa naama raakshasee kaamaroopunee,

bhaginee raakshase`ndrasya raavanasya mahaatmanah. 5. 6

'Shurpanakha saw Bhagwan's charan-chinha and kama came into her mana. She followed them till she reached Bhagwan. Shri Ramachandra was sitting with Sitaji. Shurpanakha went up to Ramachandra and began to touch Bhagwan Ramachandra.

“Why do you stay here, in this Ashram?” she asked. “Why have you donned this jata-valkal? I am a Rakshasi. My name is Shurpanakha. I am the sister of Ravana, who is the Raja of the Rakshasas. He is a great Mahatma.”’

Shraddha is according to the character of the individual. The Gita says, *‘sattvaanuroopaa sarvasva shraddhaa bhavati bhaarata’* – shraddha is connected to the kind of hriday a person has. It is mostly of the same kind.

I remember a man who had come to meet me when I was a guest of the Raja of Gwalior. He was from Ayodhya. When the Raja or the Maharani came into the room he would move and sit close to me. The rest of the time he spent chatting with the driver or the cook. A person tends to seek the company of people of the same mental level.

Khare`na sahitaa bhraatraa vasaamyatraiva kaanane`,

raagnaa dattam cha me` sarvam munibhakshaa vasaamyaham. 5. 7

Tvaam tu ve`ditumichchhaami vada me` vadataam vara,

taamaaha raamanaamaahamayodhyaadhipate`h sutah. 5. 8

E`shaa me` sundaree bhaaryaa seetaa janakanandinee,

sa tu bhraataa kaneeyaanme` lakshmanoateeva sundarah. 5. 9

Kim krityam te` mayaa broohi kaaryam bhuvanasundari,

iti raamavachah shrutvaa kaamaartaa saabraveedidam. 5. 60

E`hi raama mayaa saardham ramasva girikaanane`,

kaamaartaaham na shaknomi tyakttum tvaam kamale`kshanam. 5. 11

‘Shurpanakha called Ravana a Mahatma! She said, “I don’t live alone. I stay in the van with my brother, Khar. The Raja has given us leave to eat the flesh of the Mahatmas – *munibhakshaa vasaamyaham.* I eat

the Munis and live here. Tell me who you are and your reason for coming here."

"I am the putra of the Maharaja of Ayodhya," said Ramji. "This is My beautiful patni, Sita, the daughter of Raja Janak. My handsome brother, Lakshman is outside. Tell Me what work you have with Me."

Ramji provoked Shrupanakha by saying, *"kim kritvaa te` mayaa broohi kaaryam bhuvanasundari* – you are the most beautiful woman".

Shurpanakha's desire for Rama became acute. She said, "come with me; let us revel in the van and hills together. I am overcome with desire. I cannot leave you."

Raamah seetaam kataakshe`na pashyan sasmitamabraveet,

bhaaryaa mamaishaa kalyaanee vidyate` hyanapaayinee. 5. 12

Tvam tu saalyadukhe`na katham sthaasyasi sundari,

bahiraaste` mama bhraataa lakshmanoateevasundarah. 5. 13

Tavaanuroopo bhavitaa patiste`naiva sanchara,

ityukttaa lakshmanam praaha patirme` bhava sundara. 5. 14

Bhraaturaagnaam puraskritya sangachchhaavoadya maachiram,

ityaaha raakshasee ghoraa lakshmanam kaamamohitaa. 5. 15

Shri Rama gave Sitaji a side glance, smilingly and told Shurpanakha, "look, Shurpanakha, My patni is with Me. She is a saubhagyavati – fully devoted to Me. She never leaves Me for even one minute. Why do you choose to live with a sauta and be a second patni? You are a beautiful woman. My brother Lakshman is outside. He is very handsome and you are very beautiful. He will be better suited for you. Go and enjoy yourself with him."

Shurpanakha went to Lakshman and said, "marry me. Be my pati. You are handsome and I am beautiful. We should unite."

Taamaaha lakshmanah saadhvi daasoaham tasya dheematah,

daasee bhavishyasi tvam tu tato dukhataram nu kim. 5. 16

Tame`va gachchha bhadram te` sa tu raajaakhile`shvarah,

tachchhrutvaa punarapyaagaadraaghavam dushtamaanasaa. 5. 17

Krodhaadraama kimartham maam bhraamayasyanavasthitah,

idaaneeme`va taam seetaam bhakshayaami tavaagratah. 5. 1

The terrible Rakshasi became infatuated with Lakshman. Lakshmanji told her, “Devi, you are a very noble and pious lady, and I am a servant of Ramachandra, who is the greatest Gnani. If you marry me you will become a dasi. You are very simple-minded; don’t you realize what it means to become a maid servant? That is not a wise decision.”

Shurpanakha said, “your brother told me to go to you.”

“No; if you become a dasi you will have to undergo suffering. Shri Rama is a great Raja – He can have many patnis – why don’t you go to Him?”

The wicked woman went back to Ramachandra. She was angry. ‘You are just sending me from one to another!” she grumbled. “I will devour Sita at one. Then, I won’t even feel jealous of her, because I won’t have a sauta any more. I will be your only patni.”

Ityukttvaa vikataakaaraa jaanakeemanudhaavati,

tato raamaagnayaa khangamaadaaya parigrihya taam. 5. 19

Chichhe`da naasaam karnau cha lakshmano laghuvikramah,

tato ghoradhvanim kritvaa rudhiraakttavapurdrutam. 5. 20

Krandamaanaa papaataagre` kharasya parushaaksharaa,

kime`taditi taamaaha kharah kharataraaksharah. 5. 21

Ke`naivam kaaritaasi tvam mrityorvaktraanuvartinaa,

vada me` tam vadhishyaami kaalakalpamapi kshanaat. 5. 22

Tamaaha raakshasee raamah seetaalakshmanasanyutah,

dandakam nirbhayam kurvannaaste` godaavareetate`. 5. 23

Maame`vam kritavaanstsya bhraataa te`naiva choditah,

yadi tvam kulajaatoasi veeroasi jahi tau ripoo. 5. 24

Tayostu rudhiram paasye` bhakshayaitau sudurmadau,

no che`tpraanaanparityajya yaasyaami yamasaadanam. 5. 25

Saying this, Shurpanakha assumed a terrifying form and ran towards Janakiji. Rama made a sign to Lakshmanji and he sliced off her nose and ears with his sword – *chichhe`da naasaam karnau cha lakshmano laghuvikramah.* This was not at all difficult for Lakshman.'

Swarga abides in the nose. People say, 'your nose is cut', to indicate shame and misfortune. The word *naaka* – meaning nose – means Swarga in Sanskrit. The ears means the Shrutis. Thus, neither did the Vedas remain the praman in the form of the Shrutis, nor did Swarga – which is the fruit of the Shrutis – remain for Shurpanakha. Lakshmanji cut away her awareness of the Dharma taught by the Vedas and the Swarga that is a result of Gnan and Dharma.

What will a promiscuous woman like Shurpanakha get?

'Shurpanakha gave a great roar. She went to her brother Ravana and fell on the ground before him.

"What has happened?" asked Ravana. "Who has severed your nose and ears?"

"Rama has come here with Sita,' said Shurpanakha. "They are living in the Dandakaranya without fear. They have a hut on the bank of the Godavari. Rama's brother Lakshman did this to me at Rama's command.

If you are truly the son of your father – *yadi tvam kulajaatoasi* – of a noble lineage, and if you are a valiant warrior, kill these two wicked men! I will drink their blood and you can eat their flesh. I will kill myself if you don't do this!"

Tachchhrutvaa tvaritam praagaatkharah krodhe`na moorchhitah,

chaturdasha sahasraani rakshasaam bheemakarmanaam. 5. 26

Chodayaamaasa raamasya sameepam vadhakaankshayaa,

kharashcha trishiraashchaiva dooshanashchaiva raakshasah. 5. 27

Sarve` raamam yayuh sheeghram naanaapraharanodyataah,

shrutvaa kolaahalam te`sham raamah saumitrimabraveet. 5. 28

Shrooyate` vipulah shabdo noonamaayaanti raakshasaah,

bhavishyati mahadyuddham noonamadya mayaa saha. 5. 29

Seetaam neetvaa guhaam gatvaa tatra tishtha mahaabala,

hantumichchhaamyaham sarvaan raakshasaan ghoraroopinah. 5. 30

Khar was furious! He ordered the fourteen thousand Rakshasas under his command to prepare to attack. Khar, Trishira and Dushan were all together when they attacked Ramachandra.

Ramachandra told Lakshman, "There is growing noise approaching. It seems that the Rakshasas are on their way to attack us. I will have a fierce battle with them. Take Sita and go into a cave, and guard her. I want to kill these Rakshasas Myself."'

If one Rama comes into a manushya's hriday, the whole clan of Rakshasas – like kama, krodha, lobha etc – is destroyed by just His coming!

Atra kinchinna vakttavyam shaapitoasi mamopari,

tathe`ti seetaamaadaaya lakshmano gavharam yayau. 5. 31

Raamah parikaram badhvaa dhanuraadaaya nishthuram,

tooneeraavakshayasharau baddhvaayattoabhavatprabhuh. 5. 32

Tata aagatya rakshaansi raamasyopari chikshipuh,

aayudhaanivichitraani paashaanaanpaadapaanapi. 5. 33

Taani chichhe`da raamoapi leelayaa tilashah kshanaat,

tato baanasahasre`na hatvaa taan sarvaraakshasaan. 5. 34

Kharam trishirasam chaiva dooshanam chaiva raakshasam,

jaghaana praharaardhe`na sarvaaneva raghoottamah. 5. 35

Lakshmanji, however, objected to this. “We will kill the Rakshasas together,” he declared. “How can I go and sit in a cave when You are attacked?”

Ramachandra administered an oath that Lakshamn should go into a cave with Sitaji, to keep her safe. *“Atra kinchinna vakttavyam shaapitoasi mamopari* – just do what I say.”

Lakshmanji obediently went with Sitaji to a near-by cave. Ramachandra tightened His garments and stood ready for the attack, with his dhanush-baan at the ready. The Rakshasas has a variety of weapons, made of stone, iron, wood, trees etc. Ramachandra killed them all – it was child’s play for Him. Khar, Dushan, and Trishira were all killed within minutes – *jaghaana praharaardhe`na sarvaane`va raghoottamah.*

Lakshmanoapi guhaamadhyaatseetaamaadaaya raaghave`,

samarpya raakshasaandrishtvaa hataanvismayamaayayau. 5. 36

Seetaa raamam samaalingya prasannamukhapankajaa,

shastravranaani chaange`shu mamaarja janakaatmajaa. 5. 37

Lakshmanji brought Sitaji out of the cave and came to Ramachandra. Even he was wonderstruck at Bhagwan's Ramachandra's amazing feat.'

Goswami Tulsidasji has described a miracle in this episode, of how Ramachandra's divine beauty enthralled Khar and Dushan. He has written that when Khar and Dushan saw Ramachandra they said, 'he is outstandingly beautiful. It is not right to kill such beauty. Let us catch him and bring him – we will exhibit him, for people will never see such beauty again!'

Dharahu dharahu dhaavahu subhata……,

Naaga asura sura nara muni je`te`, de`khe` jite` hate` hama ke`te`.

Hama bhari janama sunahu saba bhaayee, de`khe` naheen asi sundarataayee.

Run and catch him! If we kill him such beauty will never be seen again!

Vadha laayaka nahin purusha anoopaa – the incomparable beauty of this man should never be destroyed!

'Sitaji came out of the cave and clung to Ramachandra. Her face was suffused with joy. She gently wiped His wounds – *shastravranaani change`shu mamaarja janakaatmajaa.'*

An ordinary author wouldn't even have thought about what Janakiji did when she came out of the cave.

Saapi dudraava drishtvaa taanhataan raakshasapungavaan,

lankaan gatvaa sabhaamadhye` kroshantee paadasannidhau. 5. 38

Raavanasya papaatorvyaam bhaginee tasya rakshasah,

drishtvaa taam raavanah praaha bhagineem bhayavihvalaam. 5. 39

Uttishthottishtha vatse` tvam viroopakarana tava,

kritam shakre`na vaa bhadre` yame`na varune`na vaa. 5. 40

Kube`re`naathavaa broohi bhasmeekuryaam kshane`na tam,

raakshasee tamuvaache`dam tvam pramatto vimoodhadheeh. 5. 41

Paanaasakttah streevijitah shandhah sarvatra lakshyase`,

chaarachakshurviheenastvam katham raajaa bhavishyasi. 5. 42

Kharashcha nihatah sankhye` dooshanastrishiraastathaa,

chaturdasha sahasraani raakshasaanaam mahaatmanaam. 5. 43

Nihitaani kshane`naiva raame`naasurashatrunaa,

janasthaanamashe`she`na muneenaam nirbhayam kritam,

na jaanaasi vimoodhastvamata e`va mayochyate`. 5. 44

Raavana uvaacha

Ko vaa raamah kimartham vaa katham te`naasuraa hataah,

samyakkathaya me` te`sham moolaghaatam karomyaham. 5. 45

'Shurpanakha went to Lanka and fell at Ravana's feet.

"Why are you so frightened, Sister?" asked Ravana. "Get up! Get up! Who has deformed you like this? I will destroy him in a moment, whether it is Indra, Yamaraj, Varun, or Kuber!"

That Rakshasi told Ravana, "*tvam vimoodhadheeh* – you are a great fool, Ravana!"'

Shurpanakha had the courage to call Ravana a fool to his face; there was nobody else in Lanka who would dare to do this!

'"You drink all day long and are controlled by women! You are an eunuch! You have no *chaarachakshurviheenastvam* – spies and informers. You are not fit to be the Raja! Khar was killed, Dushan was killed, Trishira was killed, and fourteen thousand Rakshasas were killed by Rama within a few moments! The place has become free of fear for the manushyas, and you don't even know! This is why I say

that you are a great fool – *na jaanaasi vimoodhadheestvamata e`va mayochyate`.* Only a fool does not know what is happening in his Rajya!"

Ravana asked, "how did this happen, Devi? Tell me at once. I will uproot them immediately."

Shoorpanakhovaacha

Janasthaanaadaham yaataa kadaachidgautameetate`,

tatra panchavatee naama puraa munijanaashrayaa. 5. 46

Tatraashrame` mayaa drishto raamo raajeevalochanah,

dhanurbaanadharah shreemaan jataavalkalamanditah. 5 47

Kaneeyaananujastasya lakshmanoapi tathaavidhah,

tasya bhaaryaa vishaalaakshee roopinee shreerivaaparaa. 5. 4

De`vagandharvanaagaanaam manushyaanaam tathaavidhaa,

na drishtaa na shrutaa raajandyotayantee vanam shubhaa. 5. 49

Aane`tumahamudyukttaa taam bhaaryaartham tavaanagha,

lakshmano naama tadbhraataa chichhe`da mama naasikaam. 5. 50

Karnau cha noditaste`na raame`na sa mahaabalah,

tatoahamatidukhe`na rudatee kharamanvagaam. 5. 51

Shurpanakha said, "I was walking in that area once, and came to the bank of the Godavari. There is a place called Panchavati, where many Sadhus live. I saw that Rama, whose eyes are lotuses, was living there. He is very beautiful. He keeps a dhanush and baan with him. He has a jata and wears valkal. His younger brother Lakshman resembles him. Rama's patni is outstandingly beautiful. Her eyes are large; she looks like a second Laxmi!"'

Shurpanakha did not tell Ravana that she became infatuated with Rama. It is a woman's way to talk about other people's faults, but never their own faults. Women complain about men looking at them, but say nothing about their looking at men.

Once, at our Ashram in Vrindavan, a lady complained to me about a certain man. 'Whenever I see him he is looking at me,' she said. I asked her, 'does he look at you only when you look at him, or does he look at you even when you're not looking at him? After all, how did you come to know that he keeps looking at you?'

'Every time I look at him, I see that he is looking at me,' she said.

'Stop looking at him,' I told her. 'Don't say anything to him.'

'Shurpanakha said, "Rama's wife is amazingly beautiful, Ravana! There is no woman who can compare in all the three lokas – not among the manushyas, nor the Gandharvas, Nagas or Devtas! The whole van shines with her radiant beauty. It came to my mind that I should bring her here so you can make her your patni."'

Note how cleverly Shurpanakha spoke. She concealed the fact that she wanted Rama for herself and said she wanted Sita for Ravana.

'"And that is why Rama's brother Lakshman cut off my nose and ears. He is very strong. I went weeping to Khar.

Soapi raamam samaasaadya yuddham raakshasayoothapaih,

atah kshane`na raame`na te`naiva balashaalinaa. 5. 52

Sarve` te`na vinashtaa vai raakshasaa bheemavikramaah,

yadi raamo manah kuryaatrailokyam nimishaardhatah. 5. 53

Bhasmeekuryaanna sande`ha iti mama prabho,

yadi saa tava bhaaryaa syaatsafalam tava jeevitam. 5. 54

Ato yatasva raaje`ndra yathaa te` ballabhaa bhave`t,

seetaa raajeevapatraakshee sarvalokaikasundaree. 5. 55

Saakshaadraamasya puratah sthaatum tvam na kshamah prabho,

maayayaa mohayitvaa tu praapsyase` taam raghuttamam. 5. 56

There was a great fight with Rama after that, in which Rama killed the whole Rakshasa army, including Khar, Dushan and Trishira. It seems to me that if Rama is angered he can burn all three lokas to ashes.

Ravana! Your life is futile unless you get Sita for your patni – *yadi saa tava bhaaryaa syaatsafalam tava jeevitam* – so, try to make Janaki your bharya. She is the most beautiful woman in the world. And one thing more – you cannot face Rama in a fight, so use Maya to procure Sita."

Shrutvaa tatsookttavaakyaishcha daanamaanaadibhistathaa,

aashvaasya bhagineem raajaa pravive`sha svakam graham,

tatra chintaaparo bhootvaa nidraam raatrau na labdhavaan. 5. 57

E`ke`na raame`na katham manushyamaatre`na nashtah sabalah kharo me`,

bhraataa katham me` balaveeryadarpayuto vinashto bata raaghave`na. 5. 58

Yadvaa na raamo manujah pare`sho maam hantukaamah sabalam balaudhaih,

sampraarthitoayam druhine`na poorvam manushyaroopoadya raghoh kule`bhoot. 5. 59

Vadhyo yadi syaam paramaatmanaaham vaikuntharaajyam paripaalaye`aham,

no che`didam raakshasaraajyame`va bhokshye` chiram raamamato vrajaami. 5. 60

Ittham vichintyaakhilaraakshase`ndro raamam viditvaa parame`shvaram harim,

virodhabuddhyaiva hari prayaami drutam na bhaktyaa bhagavaan praseede`t. 5. 61

Ravana comforted Shurpanakha by showing her a lot of respect and giving her lavish gifts. Then he went into his palace thinking deeply. Sleep eluded him. Thoughts of Rama rushed through his mind. "Rama was alone. He is just a manushya. He is not even a Devta. How could he destroy my army, including Khar and Dushan? Is it possible that he is not a manushya – he is the Parameshwara who has taken an Avatar to kill me and my army? Brahmaji would have prayed to Him, and He took an Avatar and came in the Raghu vansha. If Rama kills me I will become Vishnu, and protect Vaikuntha. If not, I will have this Rajya forever and I will also have Janaki. So, it is better for me to be hostile to Rama."'

Goswamiji has written –

Sura ranjana bhanjana mahi bhaaraa,

jau bhagavanta leenha avataara.

Taun mein jaayi baira hathi karihaun,

prabhu sara prama taje` bhava tarihaun.

Hoyihi bhajana na taamasa de`haa,

mana krama vachana mantra dridha e`haa.

Jaun nara roopa bhoopa suta dou,

harihaun naari jeeti rana dou.

Goswamiji's words are a translation of these shlokas. Ravana felt that it was not possible for him to get Bhagwan through prema, so he decided to use a *virodha-vritti* – hostility – to become engrossed in

thought of Ramachandra and obtain Bhagwan. He knew that Bhagwan is obtained more quickly through enmity than through prema!

That means, the vritti's identification with Bhagwan is the swarup of the Bhagwat-Dharma. Actually, according to the Dharma described by the Shrutis and the Smritis, nobody can obtain Bhagwan by being hostile to Him. The illusion of His form gives kalyan even to those who have hatred for Him.

The Sixth Sarga

Ravana's going to Marich.

Shreemahaade`va uvaacha

Vichintyaivam nishaayaam sa prabhaate` rathamasthitah,

raavano manasaa kaarame`kam nishchitya buddhimaan. 6. 1

Yayau maareechasadanam param paaramudanvatah,

maareechastatra munivajjataavalkaladhaarakah. 6. 2

Dhyaayan hridi paraatmaanam nirgunam gunabhaasakam,

samptadhivirame`apashyadraavanam grihamaagatam. 6. 3

Drutamutthaaya chaalingya poojayitvaa yathaavidhi,

kritaatithyam sukhaaseenam maareecho vaakyamamabraveet. 6. 4

Samaanamaname`tatte` rathe`naike`na raavana,

chintaapara ivaabhaasi Hridi kaaryam vichintayan. 6. 5

Broohi me` na hi gopyam che`tkaravaani tava priyam,

nyaayyam che`d broohi raaje`ndra vrijinam maam sprishe`nnahi. 6. 6

It is evident that Ravana gave serious thought before taking any action. People who do things without considering all aspects of the matter usually fail in their purpose. Ravana thought out the matter well and decided that it was best for him to be hostile to Rama.

'"If Rama is the Ishwara and kills me, I will get Vaikuntha," he thought. "If he is not the Ishwara I will get Janaki for my patni and the Rajya of Lanka."'

Ravana had bhakti for Bhagwan in his hriday. Ravana's roop was double-sided. One roop was that he was Jay-Vijay who guarded Bhagwan in Vaikuntha. The seed of the buddhi of being Bhagwan's parshad was in him. He had become a Rakshasa externally, and he also

had a Rakshasa's buddhi. He used his buddhi to decide what course of action was best for him. To act impulsively is not good. A person who takes hasty decisions without using vivek faces many problems – *sahasaa vidaadheeta na kriyaamavive`kah paramaapadaam padam* – nothing should be done in haste. A person who acts without using his vivek faces many problems.

Abhivarshati yoanupaalayan vidhibeejaani vive`kavaarinaa,

sa sadaa falashaalineem kriyaam sarvo lokaivaadhishthati.

Proper vichar should be done before taking any action, even if it means a little delay. Nothing should be done without considering all aspects of the matter.

'Ravana went across the sea to the house of Marich. Marich lived like a Muni. He had a jata and wore valkal garments. He did dhyana of the nirguna Paramatma. He was not an ordinary Rakshasa.

Marich came out of his Samadhi and saw Ravana seated before him. He got up at once and embraced Ravana. After the ritual welcome was done, he asked Ravana, "you have come alone, without even a driver to drive the chariot, even thought you are the Maharaja-dhiraj, and Swami of all three lokas. What is the reason? I see signs of tension on your face. If it is not a secret, please tell me what is troubling you. I will do whatever you want of me.

However, just keep one thing in mind – don't do injustice with me – *nyaayyam che`d broohi raaje`ndra vrijinam maam sprishe`nnahi* – tell me only if it is keeping with justice. Don't make me do paapa."

Raavana uvaacha

Asti raajaa dasharathah sake`taadhipatih kila,

raamanaamaa sutastasya jye`shthah satyaparaakramah. 6. 7

Vivaasayaamaasa sutam vanam vanajanapriyam,

bhaaryaa sahitam bhraatraa lakshmane`na samanvitam. 6. 8

Sa aaste` vipine` ghore` panchavatyaashrame` shubha`,

tasya bhaaryaavishaalaakshee seetaalokavimohinee. 6. 9

Raamo niraparaadhaanme` raakshasaan bheemavikramaan,

kharam cha hatvaa vipine` sukhamaaste`atinirbhayah. 6. 10

Bhaginyaahshoorpanakhaayaa nirdoshaayaashcha naasikaam,

karnau chichhe`da dushtaatmaa vane` tishthiti nirbhayah. 6. 11

Atastvayaa sahaaye`na gatvaa tatpraanavallabhaam,

aanayishyaami vipine` rahite` raaghave`na taam. 6. 12

Tvam tu maayaamrigo bhootvaa hyaashramaadapane`shyasi,

raamam cha lakshmanam chaiva tadaa seetaam haraamyaham. 6. 13

Tvam tu taavatsahaayam me` kritvaa sthaasyasi poorvavat,

itye`vam bhaashamaanam tam raavanam veekshya vismitah. 6. 14

Ravana said, “there is a Raja Dashrath, who is the ruler of Ayodhya. He has a son whose name is Rama. Dashrath sent Rama to the van. Rama is beloved of the people who live in the van.”’

The word *vanajanapriyam* came from Ravana’s mouth. The meaning is that the people who live in the van are dear to Rama, and also that Rama is dear to the people who live in the van.

‘”Rama came into the dense van with his patni Sita and his brother Lakshman. They began to live in the Panchavati.

Rama’s patni is extraordinarily beautiful. She has big eyes. Her beauty entrances the whole world. Rama misbehaved first, and killed the Rakshasas who had done nothing to offend him. He killed Khar. Now he lives there without fear. He cut off the nose and ears of my sister Shurpanakha.

I want your help to make Rama's patni my patni. I want you to assume to form of a mriga – a golden deer – and lure Rama away from the Ashram. Help me to be successful in this."

Ke`ne`damupadirshta te` moolaghaatakaram vachah,

sa e`va shatrurvadhyashcha yastannaasham prateekshate`. 6. 15

Raamasya paurusham smritvaa chittamadyaapi raavanah,

baaloapi maam kaushikasya yagnasamrakshanaaya sah. 6. 16

Aagatastvishunaike`na paatayaamaasa saagare`,

yojanaanaam shatam raamastadaadi bhayavihvalah. 6. 17

Smritvaa smritvaa tade`vaaham raamam pashyaami sarvatah. 6. 18

Marich was taken aback when he heard this. "O Ravana!" he said, "who has suggested this to you? You will be completely uprooted if you do any such thing – *sa e`va shatrurvadhyashcha yastvannaasham prateekshate`* - Rama is waiting for you to come and give Him a chance to fight and kill you!

I well remember Rama's paurush. When He was still quite young He had guarded the Yagna of Kaushik Muni. He shot a baan at me which carried me for hundreds of miles and flung me into the sea – *yojanaanaam shatam.* Since that day I have been badly shaken at the memory. The very thought of Rama makes me see Him all round!

Dandake`api punarapyaham vane` poorvavairamanuchintayan hridi,

teekshnashringamrigaroopame`kadaa
maadrishairbahubhiraavritoabhyayaam. 6. 19

Raaghavam janakajaasamanvitam lakshmane`na sahitam tvaraanvitah,

aagatoahamatha hantumudyato maamvilokya sharame`kamakshipat. 6. 20

Te`na viddhahridayoahamudbhraman raakshase`ndra patitoasmi saagare`,

tatprabhrityahaidam samaashritah sthaanamoorjitamidam bhayaarditah. 6. 21

Raamame`va satatam vibhaavaye` bheetabheeta iva bhogaraashitah,

raajaratnaramaneerathaadikam shrotrayoryadi gatam bhayam bhave`t. 6. 22

Raama aagatah ihe`ti shankayaa baahyaakaaryamapi sarvamatyajam,

nidrayaa parivrito yadaa svape` raamame`va manasaanuchintayan. 6. 23

When Rama came to Dandakaranya I went once more to Him. I went in the form of a mriga with sharp antlers. I wanted to punish Him for what He had done to me. I took many other Rakshasas with me, also in deer form. We went as a herd, to attack Him with our horns.

Rama shot just one baan at me. It pierced my chest. I went whirling in the air and fell in the sea. Since that day I have lived here quietly. I don't venture anywhere near Rama. I am safe in this beautiful place. My fear of Rama makes me think of Him day and night – *bheetabheeta iva bhogaraashitah* – I want no bhoga; I want Rama! *Raajaratnaramaneerathaadikam shrotrayaryadi gatam bhayam bhave`t* – the sound of any word staring with 'r' – like raja, ratha, ramani etc – terrifies me. I feel Rama has come – *raama aagata ihe`ti shankayaa* – to kill me. That is why I have given up all work and other activities. My mana is filled with thoughts of Rama. I am unaware of the world. I see Rama even in my dreams.

Svapnadrishtagataraaghavam tadaa bodhito vigatanidra aasthitah,

tadbhavaanapi vimuchya chaagraham raaghavam prati griham prayaahi bhoh. 6. 24

Raksha raakshakulam chiraagatam tatsmritau sakalame`va nashyati,

tava hitam vadato mama bhaashitam parigrihaana paraatmani raaghave`. 6. 25

Tyaja virodhamatim bhaja bhakttitah paramakaaruniko raghunandanah,

ahamashe`shamidam munivaakyatoashrinavamaadiyuge` parame`shvarah. 6. 26

Brahmanaarthita uvaacha tam harih kim tave`psita maham karavaani tat,

brahmanokttamaravindalochana tvam prayaahi bhuvi maanusham vapuh,

dasharathaatmajabhaavamanjasaa jahi ripum dashakandharam hare`. 6. 27

Ato na maanusho raamah saakshaannaaraayanoavyayah,

maayaamaanushave`she`na vanam yaatoatinirbhayah. 6. 28

Ravana! I go to sleep thinking of Him and wake up thinking of Him. And so, Ravana, give up this insistence and go back. The lineage if the Rakshasas is ancient and unbroken. It is descended from Brahmaji. Please don't destroy this vansha.

What I say is for your good; listen to me. Give up being hostile to Ramachandra. Do His bhajan with bhakti. He is supremely compassionate. I have heard this from the Rishi-Munis, and now I am revealing it to you – it is Bhagwan Himself who has come as Rama in response to Brahmaji's prayer. Go to Ramachandra's sharan. Know for sure that He is not a mere manushya; He has come to destroy you. It is the sakshat avyaya Narayana who has come to the van as a manushya, using Maya to assume a manushya form. He is completely free of fear. He wants to relieve the Prithivi's burden.

If you wish to live in peace and be safe, go back to your house."

Bhoobhaaraharanaarthaaya gachchha taata graham sukham,

shrutvaa maareechavachanam raavanah pratyabhaashata. 6. 29

Paramaatmaa yadaa raamah praarthito brahmanaa kila,

maam hantum maanusho bhootvaa yatnaadiha samaagatah. 6. 30

Karishyatyachiraade`va satyasankalpa eeshvarah,

atoaham yatnatah seetaamaane`shyaamye`va raaghavaat. 6. 31

Vadhe` praapte` rane` praapsyaami paramam padam,

yadvaa raamam rane` hatvaa seetaam praapsyaami nirbhayah. 6. 32

Taduttishtha mahaabhaaga vichitramrigaroopadhrik,

raamam salakshmanam sheeghramaashramaadatidooratah. 6. 33

Aakramya gachchha tvam sheegrah sukham tishtha yathaa puraa,

atah param che`dyatkinchidbhaashase` madvibheeshanam. 6. 34

Ravana said, "Marich! If Rama is indeed the Paramatma who has come as a manushya to kill me, at Brahmaji's prarthana, He is the satya-sankalpa Ishwara. His sankalpa always comes true, because He is all-powerful. Who can stop Him? He will fulfil His sankalpa in a few days, because the Parameshwara's sankalpa is never false.

And so, maybe I would, or wouldn't have abducted Sita, but now I will certainly do so and carry her off to Lanka. I will be killed in battle. If so, I will obtain the param pada. If not, I will kill Rama in battle and obtain Sita.

Ubhaya haatha muda modaka more` - either way I will get anand.

Come; assume the roop of a mriga, and wander about close toRama's Ashram. If you say anything more to frighten me I will cut off your head

with the sword you see at my side – *atah param che`dyatkinchidbhaashase` madvibheeshanam."*

Hanishyaamyasinaane`na tvaamatraiva na sanshayah,

maareechastadvachah shrutvaa svaatmanye`vaanvachintayat. 6. 35

Yadi maam raaghavo hanyaattadaa muktto bhavaarnavaat,

maam hanyaadyadi che`ddushtastadaa me` nirayo dhruvam. 6. 36

Iti nishchitya maranam raamaadutthaaya ve`gatah,

abraveedraavanam raajankarobhyaagnaam tava prabho. 6. 37

Ityuktvaa rathamaasthaaya gato raamaashramam prati,

shuddhajaamboonadaprakhyo mrigoabhoodraupyabindukah. 6. 38

Ratnashringo manikhuro neelaratnavilochanah,

vidyutprabho vimugdhaasyo vichachaara vanaantare`. 6. 39

Raamaashramapadasyaante` seetaa drishtipathe` charan. 6. 40

Kshanam cha dhaavatyavitishthate` kshanam sameepamaagatya punarbhayaavritah,

e`vam sa maayaamrigave`sharoopadhrik chachaara seetaam parimohayankhalah. 6. 41

Hearing Ravana's words, Marich thought, "if I die at Rama's hands I will become Mukta, but if this wicked Ravana kills me I will get Narak."'

It is better to die at the hands of a good man, rather than a wicked man.

Bharavi has written:

Varam virodhoapi samam mahateemabhih.

It is better to have hostility for a Mahatma, because a Mahatma will do good even for his enemy.

‘”*Iti nishchitya maranam raamaadutthaaya ve`gatah* – I will die at Rama’s hands,” decided Marich. He got up and told Ravana, “I will obey your command.”

Marich sat on the chariot and went to Rama’s Ashram. Using Maya, he assumed the form of a beautiful golden deer – *shuddhajaamboonada*. His shareer shone like silver-speckled gold. His horns shone like rubies, and his hooves glittered like gems. His eyes were the colour of dark blue sapphires. He gambolled from one spot to another. His face was innocent and endearing. He grazed around the Ashram coming before Sitaji repeatedly.

The Seventh Sarga.

The killing of Marich and Sitaji's abduction.

Shreemahaade`va uvaacha

Atha raamoapi tatsarvam gnaatvaa raavanache`shtitam,

uvaacha seetaame`kaante` shrunu jaanaki me` vachah. 7. 1

Raavano bhikshuroope`na aagamishyati te`antikam,

tvam tu chhayaam tvadaakaaraam sthaapayitvotaje` visha. 7. 2

Agnaavadrishyaroope`na varsham tishtha mamaagnayaa,

raavanasya vadhaante` maam poorvavatpraapsyase` shubha`. 7. 3

Shrutvaa raamoditam vaakyam saapi tatra tathaakarot,

maayaaseetaa bahih sthaapya svayamantardadhe`anale`. 7. 4

Ramji is always aware of everything. The jeeva's knowledge is samanya; it is ordinary and limited. The Paramatma, however, is sarvagna – He is all-knowing. He has Gnan about all the separate things. A manushya is *alpagna* – he has limited Gnan. A jeeva will be aware that people are sitting in a room but he won't know what is in their mana, because a manushya cannot be sarvagna. Sarvagnata is the Dharma of the Ishwara, not of the manushya.

The Vedantis who obtain Brahmagnan do not become sarvagna. The Gnan-marg gives *gnaapti* – anubhav of the oneness of the Atma and the non-dual Brahman. They do not become one with the Ishwara's sarvagnata. Sarvagnata (being all knowing) and alpagnata (having limited knowledge) are upadhis. The Vedantis who get Brahmagnan know that oneness, but it is *mithyaatva* – it is a relative truth, without anubhav.

If a person says that he knows the limits of the blueness if the akash, he will be asked, 'how can you know? The limits of the akash's blueness cannot be seen."

The person knows it because it is not there – the blueness is deceptive; it is illusionary. This is, to see what does not exist. A Gnani can have this Gnan.

However, what is the swarup of the blueness we see in the akash? What are its dimensions? What is specific in it? Where is its depth? None of this can be known by a jeeva.

'Ramachandra knows everything. He is the swarup of the Parameshwara. He told Sitaji in private, "Janaki, Ravana will come in the garb of a mendicant."'

In the Valmiki Ramayana it is written, *tridandiyatiroope`na* – Ravana came as a tridandi (holding a tripe staff) ascetic.

Cheats and scoundrels dress up as people who are respected or feared. Dacoits stay in the garb of a Mahatma. They also don the uniform of a Police Officer to harass people.

'Ramji told Sitaji, "don't stay in the hut any longer. Place a chaya form of yourself there."'

There is a technique by which a chaya-purush – meaning, an illusionary form that seems to be real – can be created. Just as we look into the mirror and our reflexion moves its limbs as we do, this chaya-purush moves, speaks and acts as though it is a real person.

In general people don't believe in this, but the so-called 'miracle workers' use a chaya-purush. They command it to go and fetch something from somewhere. It is as though the chaya-purush has a life of its own.

'So, not Janaki, but a chaya-Janaki would stay at the Ashram, while Janaki stayed in Agni in an invisible form.

Shri Ramachandra said, "you will have to do this for a year, Janaki. You will come back after I kill Ravana. Then, the chaya-jeevan will vanish."'

Sita cannot stay with anybody except Shri Rama. Shanti stays only with the Paramatma; never with moha or ahankara.

Janaki did as Ramachandra told her. She ordered her chaya to stay in the outside world, in her place, and became invisible in Agni. This has been written in both the Kurma Purana as well as the Vayu Purana.

Even Lakshmanji did not know about this arrangement. The fact is, nobody knows the swarup or the purport of the Paramatma. Sitaji and Lakshmanji did not always know what was in Ramachandra's mind. All events are superimpositions on the Brahman and are negated later.

It is not that Sitaji always stays with Rama. He was not with her when she was at Janakpur. She had to stay away from Him in the van, and also at the end. Lakshmanji also stayed away from Shri Ramachandra; he was born to a separate mother.

The Brahman is advitiya. Nothing else can stay with the swarup of the Brahman all the time. Being with Him is the adhyaropa and parting from Him is the apavad. Rama remains unchanged; the principle of Vedanta remains intact.

Maayaaseetaa tadaapashyanmrigam maayaavinirmitatam,

hasantee raamamabhye`tya provaacha vinayaanvitaa. 7. 5

Pashya raama mrigam chitram kaanakam ratnabhooshitam,

vichitrabindubhiryukttam charantamakutobhayam,

baddhvaa de`hi mama kreedaamrigo bhavatu sundarah. 5. 6

Tathe`ti dhanuraadaaya gachchhan lakshmanamabraveet,

raksha tvamatiyatne`na seetaam matpraanavallabhaam. 7. 7

Maayinah santi vipine` raakshasaa ghoradarshanaah,

atoanaavahitah saadhveem raksha seetaamaninditaam. 7. 8

Lakshmano raamamaahe`dam devaayam mrigaroopadrik,

Maareechoanna na sande`ha e`vam bhooto mrigah kutah. 7. 9

Shreeraama uvaacha

Yadi maareecha e`vaayam tadaa hanti na sanshayah,

mrigashche`daanayishyaami seetaavishramahe`tave`. 7. 10

Gamishyaami mrigam badhhhvaa hyaanayishyaami satvarah,

tvam prayatne`na santishtha seetaasamrakshanodyatah. 7. 11

'Maya-Sita saw the Maya-mriga wandering close to the Ashram. She went to Rama with a smile on her face, and said, "Rama – look! How beautiful that deer is! It's skin looks as if it was made of gold, spotted with silver. Its horns and hooves shine like gems. Please, *bhdhhvaa de`hi* – catch it for me. Tie it with a rope and bring it. I will keep I as a pet and play with it. It is charming!"'

Poets have written that when Ramachandra saw that Sitaji liked the golden deer very much, He felt, 'she is attracted to gold. She would have had lots of gold had she been in her palace. Why just a golden deer – I will send her to the city of gold.'

Bhagwan is a *kalpa-vriksha* - the wish-fulfilling tree. He abides in the hriday. When a manushya sits under the Kalpa-vriksha and makes a sankalpa because of some vasana, the wish is fulfilled in some way or another.

'Ramachandra took up His dhanush-baan and told Lakshman, "you stay here and guard Sita. She is dearer to Me than prana itself. There are great Rakshasas wandering about in the van, so be alert and guard her well."

Lakshmanji said, "Dev! Please listen to me – the one you are going after is not a deer; it is the Rakshasa Marich. He has come here to delude You. Please don't go after him."

Ramachandra said, “if it is Marich I will kill him, and if it is indeed a deer I will catch it bring it back to please Janaki. You take care of Sita.”

Saying this, Shri Rama went off after the mriga.’

Asambhavam he`mamrigasya janma tathaapi raamo lulubhe` mrigaaya,

praayah samaasannavipattikaale` dhiyoapi punsaamabhramalineebhavati.

The poets say that knowing that a deer cannot be made of gold, Rama saw it and was deluded by it. A manushya’s drishti becomes confused when misfortune is to descend on him; he believes things that can never be real, to be real, and behaves accordingly.

When we think that nobody will ever know what we are doing we make a big mistake. Everything gets known eventually.

Ramachandra is the only one who has nothing to hide.

Ityuktvaa prayayau raamo maayaamrigamanudrutah,

maayaa yadaashrayaa lokamohinee jagadaakritih. 7. 12

Nirvikaarashchidaatmaapi poornoapi mrigamanvagaat,

bhakttaanukampee bhagavaaniti satyam vacho harih. 7. 13

Kartum seetaapriyaarthaaya jaanannapi mrigam yayau,

anyathaa poornakaamasya raamasya viditaatmanah. 7. 14

Mrige`na vaa striyaa vaapi kim kaaryam paramaatmanah,

kadaachid drishyate`abhyaashe` kshanam dhaavati leeyate`. 7. 15

Drishyate` cha tato dooraade`vam raamamapaaharat,

tato raamoapi vignaaya raakshasoayamiti sfutam. 7. 16

Vivyaadha sharamaadaaya raakshasam mrigaroopinam,

papaata rudhiraakttaasyo maareechah poorvaroopadrik. 7. 17

Haa hatoasmi mahaabaaho traahi lakshmana maam drutam,

ityuktvaa raamavadvaachaa papaata rudhiraashanah. 7. 18

Maayaa yadaashrayaa lokamohinee jagadaakritih (12) – Bhagwan Rama is Himself, the ashray of the Maya that deludes the whole world! He is nirvikar, the paripoorna Chit-Atma, the sakshat Parameshwara. In spite of this, He ran after the deer.

Why did He do this?

Bhakttaanukampee bhagavaaniti satyam vacho harih (13) – Bhagwan showers kripa on His bhaktas.

This is absolutely true. Ramachandra knew that this golden hiran was a Maya-mriga. He ran after it to please Sitaji; and a chaya-Sita at that! She was not even the real Sita.

Ramachandra is poorna-kama; He has no desires that need to be fulfilled. He is sarvagna; what need had He of a hiran?

'The harin would let Ramachandra come close before it galloped off. Ramachandra recognized that the hiran was actually a Rakshasas who had assumed this form. He shot a baan at it. The Rakshasa fell, vomiting blood. He reverted to his original form and became Marich – *poonaroopadhrik* – and called out loudly in Rama's voice. *"Mahaabaaho lakshmana!* Come quickly! I'm dying!"

It sounded as though Rama was calling out for help. "Ha Sita! Ha Lakshman!"'

The sound carried clearly to the hut, but Marich whispered the last words, "He Rama", that nobody heard. Marich thought of Rama day and night. He could see nobody but Rama. Look; if even an agnani sees Rama, or utters His name at the time of death, he obtains Rama.

Yannaamaagnoapi manane` smritvaa tatsaamyamaapnuyaat,

kimutaagre` harim pashyamste`naiva nihatoasurah. 7. 19

Tadde`haaduthtthitam te`jah sarvalokasya pashyatah,

raamame`vaavishadde`vaa visamayam param yayuh. 7. 20

Kim karma kritvaa kim praaptah paatakee munihinsakah,

athavaa raaghavasyaayam naatra sanshayah. 7. 21

Raamabaane`na samviddhah poorvam raamamanusmaran,

bhayaatsarvam parityajya grihavittaadikam cha yat. 7. 22

Hridi raamam saddaa dhyaatvaa nirdhootaashe`shakalmashah,

ante` raame`na nihatah pashyan raamamavaapa sah. 7. 23

Dvijo vaa raakshaso vaapi paapee vaa dhaarmikoapi vaa,

tyajankale`varam raamam smritvaa yaati param padam. 7. 24

Iti te`anyonyamaabhaashya tato de`vaa divam yayuh,

raamastachchintayaamaasa mriyamaanoasuraadhamah. 7. 25

Haa lakshmane`ti madvaakyamanukurvanmamaara kim,

shrutvaa madvaakyasadrisham vaakyam seetaapi kim bhave`t. 7. 26

'A bright light came out of Marich's shareer and went into Rama's shareer. Those who saw this were all amazed, because Marich was a great paapi who had killed many Munis. What sat-karma could he have done, to obtain Rama?'

It is the greatness of Rama, and not any sat-karma of Marich, that this happened.

Since the time Marich had first been hit by Rama's baan, his fear of Rama had driven everything else out of his mind. He did dhyana of Rama all the time. His wrong tendencies were all washed away because of this. Ultimately, he was killed by Rama and he obtained Rama.

‘A person may be a Brahmin or he may be a Rakshasa; he may be a paapi or a punyatma. Whoever thinks of Rama at the time of death gets the param pada. The Devtas spoke about this among themselves, and went away.’

Goswami Tulsidasji has said that the drishti of a bhakta is such that he feels that everybody has prema for Bhagwan. Nobody is an enemy of Bhagwan in the eyes of a bhakta, because Bhagwan is present in all as the antaryami. Bhaktas feel that perhaps people behave as they do because they are prompted by the antaryami. That is why nobody is an abhakta in the eyes of a bhakta. Only a person who lacks bhakti sees another as being an abhakta.

The fact is there is nobody in whom Bhagwan does not abide, who is not an eternal dasa of Bhagwan, and who doesn’t do Bhagwan’s seva as prompted by Him. No such person exists. It is our own lack of proper understanding when we consider someone to be wicked or an abhakta.

Bhagwan Ramachandra saw the prema in Marich’s hriday – *antara pre`ma taasu taasu pahichaanaa* muni durlabha gati deena sujaanaa.

‘Bhagwan Rama thought about the reason Marich had, as he was dying, called out in His voice, like that. “He did it to deceive Sita and Lakshman, I’m sure,” thought Rama. He felt uneasy and decided to return to the hut as quickly as possible.

Iti chinataapareetaatmaa raamo dooraannyavartata,

seetaa tadbhaashitam shrutvaa maareechasya duraatmanah. 7. 27

Bheetaatidukhasamvignaa lakshmanam tvidamabraveet,

gachha lakshmana ve`ge`na bhraataa te`asurapeeditah. 7. 28

Haa lakshmane`ti vachanam bhraatuste` na shrunoshi kim,

taamaaha lakshmano de`vi raamavaakyam na tadbhave`t. 7. 29

Yah kashchidraakshaso de`vi mriyamaanoabraveedvachah,

raamastrailokyamapi yah kruddho naashayati kshanaat. 7. 30

When the voice of the wicked Marich reached Sitaji's ears she became nervous and frightened. She told Lakshman, "go, Lakshman! Run to Rama! Some Asura is giving Him pain! Didn't you hear Him call out to you for help?"

Lakshman tried to reassure her. "Devi," he said, "That was not Rama speaking. It was some Rakshasa imitating His voice as he was dying. I know fully well that if angered, Rama can destroy all three lokas in an instant! Why will Rama – who is worshipped by the Devtas – cry out in such a helpless manner?"

Sa katham deenavachanam bhaashate`amarapoojitah,

kruddhaa lakshmanamaalokya seetaa baashpavilochanaa. 7. 31

Praaha lakshmana durbuddhe` bhraaturvyasanamichchhasi,

pre`shito bharate`naiva raamanaashaabhikaankshinaa. 7. 32

Maam ne`tumaagatoasi tvam raamanaasha upasthite`,

na praapsyase` tvam maamadya pashya praanaanstyajaamyaham. 7. 33

Na jaanaateedrisham raamastvaam bhaaryaaharanodyatam,

raamaadanyam na sprishaami tvaam vaa bharatame`va vaa. 7. 34

Ityuktvaa badhyamaanaa saa svabaahubhyaam ruroda ha,

tachchhrtvaa lakshmanah karnau pidhaayaateeva dukhitah. 7. 35

Sitaji was filled with helpless anger. Her eyes filled with tears of rage.'

Look, people begin to talk wildly when overcome with anger. If the listener is a good-hearted, steady person he should not take words spoken in anger seriously. He should remain cool and do what he feels

is right. If he is threatened or shouted at he should endure it with patience and no succumb to the temptation to retaliate.

'Sitaji's eyes filled with tears of frustration. She told Lakshman, "your buddhi had become wicked! You want to put your brother in danger. Has Bharat sent you with us, with orders to kill Rama and take me back with you? Do you all have a bad intention for me?"'

Maam ne`tumaagatoasi tvam raamanaasha upasthite` (33)

Goswami Tulsidasji has mentioned Sitaji's talk as being *katu vachan* – harsh words. Actually, the buddhi becomes such that it is in keeping with what the future is to bring.

'Sitaji said, "Lakshman! Know well that even if Rama is killed, you will not be able to obtain me. I will die first. Did Ramachandra know that you accompanied us to the van for the purpose of abducting His patni? I cannot touch any purush other than Rama; neither you nor Bharat!"

Sitaji began to cry bitterly, beating her chest in despair. Lakshman covered his ears with his hands, deeply distressed.

Maame`vam bhaashase` chandi dhik tvaam naashamupaishyasi,

ityuktvaa vanade`veebhyah samarpyam janakaatmajaam. 7. 36

Yayau dukhaatisamvigno raamame`va shanaih shanaih,

tatoantaram samaalokya raavano bhikshuve`shadhrik. 7. 37

Seetaasameepamagamatsfuraddandakamandaluh,

seetaa tamavalokyaashu natvaa sampoojya bhakttitah. 7. 38

Kandamoolafalaani dattvaa svaagatamabraveeet,

mune` bhunkshva falaadeeni vishramasva yathaasukham. 7. 39

Idaaneeme`va bhartaa me` hyaagamishyati te` priyam,

karishyati vishe`she`na tishtha tvam yadi rochate`.7 . 40

'Lakshmanji said, 'O Chandi! What you are saying is shameful – *dhik tvaam naashamupaishyasi* – shame on you for having such thoughts! You will be destroyed! You should not get into a frenzy of anger." He entrusted Sitaji lovingly to the Van-Devi and walked away slowly – *shanaih shanaih (37)* – in the direction Rama had gone, with a heavy heart.

Ravana came in the dress of a mendicant as soon as Lakshman was out of sight.'

Look, shanti endures when Bhagwan is with us, or when His bhaktas are with us. How can shanti prevail if neither is with us? Either the Acharya-Guru, or Bhagwan, should be with us if we want to live in peace.

'Ravana's danda and kamandalu were shining.'

There is one point here. The virakta Mahatmas don't bother to polish and keep their danda-kamandalu clean and shining. It is not in their nature to bother about their appearance, and waste time keeping their things burnished. A virakta's danda is generally a rough wooden staff and his kamandalu usually has clay clinging to it. To wrap a danda in a silk cloth and keep it polished takes too much time for a virakta Sadhu. When Ravana came to Sitaji, his danda and kamandalu were shining as new.

I used to keep both – a danda as well as a kamandalu – so I know about these things!

The Valmiki Ramayana says that Ravana came as a Tridandi Sadhu because he could not shave his head and cut off the choti worn by Brahmins. Had he done so he would have become a Sanyasi. A Sanyasi is not permitted to return to the Grihastha Ashram. Ravana was highly learned; he was fully aware of this rule.

Ravana flattered Sitaji with lavish praise, speaking about the beauty of her eyes, hair, nose, lips and figure. People who like to be praised get

carried away when they are praised. This is a well-known fact. We should not get puffed up if somebody praises us.

Sampoojya bhakttitah (38)

'Sitaji said, "please come, Maharaj."

Sitaji insulted Lakshman and did Ravana's puja.'

There is no mention here, of the well-known story of the *lakshmana re`khaa* – the line Lakshmanji made on the ground with his spiritual power, that would burn anybody who crossed over it, if they had a wicked intention.

'Sitaji did Ravana's puja with great bhakti. She offered him edible roots and fruits to eat.'

Manuji has said:

Apoojyaa yatra poojyante` poojyaanaam cha niraadarah,

trayatstatra pravartante` durbhiksham maranam bhayam.

If puja is done of someone who is not worthy of puja, and a person worthy of puja is insulted, famine, fear and death comes.

'Janakiji told Ravana, "my patidev will be here in a little while. He will give you whatever you want. Sadhu Maharaj, if you wish, you can stay here."'

I had gone to Mujaffarnagar some time back. One gentleman stood up during the katha and asked, 'how is it that a pativrata and Sati like Janakiji showed respect to a Sadhu who lavished such praise of her face and figure? This seems very unlikely. It is completely contrary to her charitra.'

I explained that Janakiji has insulted Lakshmanji. When a manushya disdains his Guru, Acharya, or a Sant it is natural for impurity to come into his or her buddhi.

Bhikshuruvaacha

Kaa tvam kamalapatraakshi ko vaa bhartaa tavaanaghe`,

kimartham te` vaaso vane` raakshasase`vite`,

broohi bhadre` tatah sarvam svavrittantam nive`daye`. 7. 41

'The Sadhu asked Sitaji, "O lotus-eyed lady, who are you? And, who is your pati? Why are you living in this van filled with Rakshasas? He Kalyani! Please tell me about yourself, and then I will tell you about myself."

Seetovaacha

Ayodhyaadhipatih shreemaan raajaa dasharatho mahan,

tasya jye`shtha suto raamah sarvalakshanalakshitah. 7. 42

Tasyaaham dharmatah patnih seetaa janakanandinee,

tasya bhraataa kaneeyaanshcha lakshmano bhraatrivatsalah. 7. 43

Pituraagnaam puraskritya dandake` vastumaagatah,

chaturdasha samaastvaam tu gnaatumichchhaami me` vada. 7. 44

Sitaji said, "Shri Ramachandra is the eldest putra of Maharaja Dashrath of Ayodhya. He has all the virtues and good qualities. I am His patni, Sita, daughter of Raja Janak. My pati's younger brother, Lakshman, has great prema for Rama. We have come to the Dandak van at the aagna of their father. We will go back after fourteen years are complete. I am interested in you, and your reason for coming here."'

What was the need for Sitaji to talk at such length with an unknown man?

Bhikshuruvaacha

Paulastyatanayoaham tu raavano raakshasaadhipah,

tvatkaamaparitaptoaham tvaam ne`tu puramaagatah. 7. 45

Munive`she`na raame`na kim karishyasi maam bhaja,

bhunkshva bhogaanmayaa saardham tyja dukham vanodbhavam. 7. 46

‘“I am born in a very high lineage,” said Ravana. “Pulastya’s putra was Vishrava. I am Vishrava’s putra, Ravana. I am the Raja of the Rakshasas. The baan of kama for you has pieced me. I have come to take you to my city. What will you get from an ascetic like Rama? If you do my seva you will enjoy every kind of bhoga. Let go of the dukha of vanavas.”

Shrutvaa tadvachanam seetaa bheetaa kinchiduvaacha tam,

yadye`vam bhaashase` maan tvam naashame`shyasi raaghavaat. 7. 47

Aagamishyati raamoapi kshanam tishtha sahaanujah,

maam ko gharshayitum shaktto hare`rbhaaryaa shaso yathaa. 7. 48

Raamabaanairvibhinnastvam patishyasi maheetale`,

iti seetaavachah shrutvaa raavanah krodhamoorchhitah. 7. 49

Svaroopam darshayaamaasa mahaaparvatasannibham,

dashaasyam vinshatibhujam kaalame`ghasamadyutim. 7. 50

Taddrishtvaa vanade`vashcha bhootaani cha vitatrasuh,

tato vidaarya dharaneem nakhairuddhritya baahubhih. 7. 51

Tolayitvaa rathe` kshiptvaa yayau kshipram vihaayasaa,

haa raama haa lakshmane`ti rudatee janakaatmajaa. 7. 52

Fear filled Sitaji when she heard this, but she rebuked Ravana sharply. “Why are you talking like this? Ramachandra will be here any minute with His brother, and He will destroy you! Who can insult me with impunity? Can anybody insult the patni of a lion? You will shortly fall on to the ground, pierced by Rama’s baan.”

Ravan flew into a frenzied rage when he heard Sita's words. He showed her his real form – a mountainous form with ten heads and twenty arms. He looked like a thunder cloud that would destroy the world. The Van Devi and other beings were all terrified at the sight of Ravana. Ravana had unbelievable strength. He smote the earth with hands, and dug out a large slab with his nails. He raised this slab of earth from under Sitaji and lifted her on it, and put her onto his chariot without touching her. '

It is said that an Apasara called Punchikashtha was on her way to meet Brahmaji. She met Ravana on the road. He tore off her clothes and violated her. Brahmaji was very angry. He told Ravana, 'you will die if you touch any lady without her consent.' After this, Ravana could not touch any lady without her consent.

Bhayodvignamanaa deenaa pashyantee bhuvame`va saa,

shrutvaa tatkranditam seetaayaah pakshisattamah. 7 53

Jataayurutthitah sheeghram nagaagraatteekshnatunadakah,

tishtha tishthe`ti tam praaha ko gachchhati mamaagratah. 7. 54

Mushitvaa lokanaathasya bhaaryaam shoonyaadvanaalayaat,

shunako mantrapootam tvam purodaashamivaadhvare`. 7. 55

Ityuktvaa teekshnatunde`na choornayaamaasa tadratham,

vaahaanbibhe`da paadaabhyaam choornayaamaasa taddhanuh. 7. 56

After placing Sitaji on his ratha Ravana drove his chariot through the air by an aerial route towards Lanka. Janaki kept calling out 'Ha Rama! Ha Lakshman!" helplessly.

Janakiji's cries reached Jatayu who was sitting on the top of a hill, with his wings folded. He got up at once and challenged Ravana. "Where are you taking Sitaji? You have stolen the patni of the Lord of the

world, the Lord of all the lokas! You did this when there was nobody else in the house, like a dog snatching the pure leftover items after a Yagna is completed." Saying this, he pounced on Ravana's ratha, shattering it and also Ravana's dhanush.

Tatah seetaam parityajya raavanah khangamaadade`,

chichhe`da pakshau saamarshah pakshiraajasya dheematah. 7. 57

Papaata kinchichchhe`she`na praane`na bhuvi pakshiraat,

punaranyarathe`naashu seetaamaadaaya raavanah. 7. 58

Kroshayantee raamaraame`ti traataaram naadhigachhati,

haa raama haa jagannaatha maam na pashyasi dukhitaam.7 . 59

Rakshasaa neeyamaanaam svaam bhaaryaam mochaya raaghava,

haa lakshmana mahaabhaagaa traahi maamaparaadhineem. 7. 60

Vaakshare`na hatastvam me` kshantumarhasi de`vara,

itye`vam kroshamaanaam taam raamaadamanashankayaa. 7. 61

jagaam vaayuve`ge`na seetaamaadaaya satvarah,

vihaayasaa neeyamaanaa seetaapashyadadhomukhee. 7. 62

Ravana put Sita on one side and drew his sword. He cut off Jatayu's wings. The wingless bird fell on to the ground, utterly helpless. Ravana placed Sitaji on another ratha and flew off.

Sitaji kept calling out desperately, "Ha Rama! Ha Jagannath! Don't You see how dukhi I am? This Rakshasa is carrying me off. Ha Lakshman! He mahabhag – I am your offender! Please protect me. I wounded you with the baan of my vani. My dear brother-in-law, please forgive me!" Sitaji kept weeping and calling out for help, and Ravana continued to drive his chariot in the air with all possible speed.

Parvataagre` sthitaanpancha vaanaraanvaarijaananaa,

uttareeyaardhakhande`na vimuchyaabharanaadikam. 7. 63

Badhvaa chikshe`pa raamaaya kathayantviti parvate`,

tatah samudramullanghya lankaam gatvaa sa raavanah. 7. 64

Svaantahpure` rahasye`taamashokavipine`akshipat,

raakshaseebhih parivritaam maatribuddhyaanvapaalayat. 7. 65

Krishaatideenaa parikarmavarjitaa dukhe`na shushyadvadanaativihvalaa,

haa raama raame`ti vilapyamaanaa seetaa sthitaa raakshasavrindamadhye`. 7. 66

This is wonderful. Ravana's personal garden was very secluded. It had ashoke trees. Ravana kept Sitaji there, in his personal Ashoke Vatika. It is not that he caught her by the hand he lifted her along with the slab of earth he had used since the time he kidnapped her. He told the Rakshasis there to guard her. *Maatribuddhyaanvapaalayat* – he felt she was like his mother.'

Goswamiji has also given the same indication:

Mana manha charana vandi sukha maanaa.

(Ravana mentally bowed at Sitaji's feet.)

Ravana is Jay-Vijay of Vaikuntha, so we have to accept that he and Kumbhakarana would have some sanskaras of Vaikuntha in their hriday. No matter how wicked Ravana is he would have the feeling of Laxmiji being the mother, and Sitaji is Laxmiji. The feeling is not evident, but it is there in seed form.

'Mother Sita became deeply distressed. She refused to groom herself. Her face became sad and wan. She uttered Rama's name continuously as she sat in the Ashoke Vatika surrounded by Rakshasis.

The Eighth Sarga.

The episode of Jatayu.

Raamo maayaavinam hatvaa raakshasam kaamaroopinam,

pratasthe` svaashramam gantum tato dooraaddadarsha tam. 8. 1

Aayaantam lakshmanam deenam mukhe`na parishushyataa,

raaghavashchintayaamaasa svaatmanye`va mahaamatih. 8. 2

Lakshmanastanna jaanaati maayaaseetaam mayaa kritaam,

gnaatvaapye`nam vanchayitvaa shochaami praakrito yathaa. 8. 3

Yadyaham virato bhootvaa tooshneem sthaasyaami mandire`,

tadaa raakshasakoteenaam vadhopaayah katham bhave`t. 8. 4

Yadi shochaami taam dukhasantaptah kaamuko yathaa,

tadaa krame`naanuchinvanseetaam yaasye`asuraalayam,

raavanam sakulam hatvaa seetaamagnau sthitaam punah. 8. 5

Maaiva sthaapitaam neetvaa yaataayodhyaamatandritah,

aham manushyabhaave`na jaatoasmi brahmanaarthitah. 8. 6

Manushyabhaavamaapannah kinchitkaalam vasaami kau,

tato maayaamanushyasya charitam me`anushrinvataam. 8. 7

Rama killed Marich, who was kama-roop. A kama-roop Rakshasa is one who changes his form as he wants – *raakshasam kaamaroopinam.*

Valmikiji has written that a person who changes his form according to the vasana in his mana is a Rakshasa. He stays like a manushya even if he is a Devta or a Daitya at heart. The point is, the shareer of a Devta or a Rakshasa becomes according to what their mana is. They can change their form by the dhyana they do.

You would have heard about this in the 'Hanuman-natak'. Kumbhakaran once told Ravana, 'why don't you assume Rama's form and approach Sita? She will be deceived if you do this.'

'I did Rama's dhyana and changed into His form,' said Ravana, 'but the wish to deceive Sita left me as soon as I became Rama-roop, because Rama's virtues manifested in my jeevan.'

'Rama killed Marich and started on His way back to the Ashram. He saw Lakshman coming towards Him. Lakshmanji's face was pallid. Ramachandra thought, "Lakshman does not know that the Sita who has been abducted is a chaya-Sita."'

Here, we have to keep in mind that the Ishwara is always sarvagna and the jeeva is always alpagna. Only the Ishwara is omniscient; no jeeva can be all-knowing. The entire Gnan of the Ishwara can never come into a jeeva. The Vedantis describe that by negating the Ishwaratva and the jeevatva, they accept the oneness of both the Ishwara and the jeeva only in the *gnaapti;* not in the *gnaatritva*. Gnatritva is different from gnapti.

Jo sabake` raha gnaana e`ka rasa, eesahin jeevahin kahahu bhe`da kasa – if the Gnan of the jeeva was the same as the Gnan of the Ishwara, what would be the difference in them?

Rama's Gnan and Lakshman's Gnan cannot be the same.

It is also shown in this episode that Rama knows that the Sitaji's carried off by Ravana was actually a Maya-Sita, but Lakshmanji did not know this. Rama felt it was best to keep Lakshmanji ignorant about this, so He began to lament, with the thought,' if I remain unaffected by Sita being abducted the leela of killing Ravana won't take place. I will pretend to be full of sorrow – *dukha-santaptah kaamuko yathaa* – I will behave like any pati who has asakti for his patni. '

This episode also shows the strategy of war – the yuddha-neeti. It was a good strategy to make the enemy think that Ramachandra had

become a broken man because of the dukha of losing His patni, and that He had no idea where Sitaji had been taken, or who took her.

Rama made strenuous efforts to find Sita. Ravana was mislead into believing that He was still searching for Sita. In the meantime, Rama gathered His army of vanars. To ensure that everybody concerned believed that He was still looking for Sita it was essential that Lakshman was kept in the dark as well.

‘”Krame`naanuchinvanseetaam – we will seek Sita step by step and reach the palace of the Rakshasa. We will destroy Ravana’s whole clan, retrieve Sita from the Agni, and go back to Ayodhya with her*,”* thought Rama. “Since I have assumed a manushya form at Brahma’s prayer, I will display grief like an ordinary man whose has lost his patni. Those who do shravan of My Maya-manushya leela will get Mukti without making any other effort.”’

The fact is that this swarup of the jeevatma is not a manushya either; it is also the swarup of a Maya-manushya, due to avidya; else, how can this shareer composed of bones-flesh-skin-excreta- urine etc be the Atma?

Mukttih syaadaprayaase`na bhakktimaargaanuvartinaam,

nishchityaivam tadaa dristvaa lakshmanam vaakyamabraveet. 8 8

Kimarthamaagatoasi tvam seetaam tykttvaa mama priyaam,

neetaa vaa bhakshitaa vaapi raakshasairjanakaatmajaa. 8. 9

Lakshmanah praanjalih praaha seetaayaa durvacho rudan,

haa lakshmane`ti vachanam raakshasokttam shrutam tayaa. 8. 10

Tvadvaakyasadrisham shurtvaa maam gachchhe`ti tvaraabraveet,

rudantee saa mayaa prokttaa de`vi raakshasabhaashitam. 8. 11

Ne`dam raamasya vachanam svasthaa bhava shuchismite`,

itye`vam saantvitaa saadhvee mayaa provaacha maam punah,

yadukttam durvacho raama na vaachyam puratastava. 8. 12

Rama saw Lakshman coming towards Him. “Oh, Lakshman!” He said, “why have you let Sita alone and come here? She is very dear to Me; what if some Rakshasa carries her off and eats her?”

Lakshman folded his hands. Tears ran down his face. “Sita heard the voice of the Rakshasa and believed it to be Your voice,” he said. “I tried my best to convince her that it was a Rakshasa imitating Your voice, so she should not be alarmed. She refused to listen to me. She told me things that I cannot repeat to You. I shut my ears and came to get Your darshan.”

Karnau pidhaaya nirgatya yaatoaham tvaam sameekshitum,

raamastu lakshmanam praaha tathaapyanuchittam kritam. 8. 13

Tvayaa streebhaashitam satyam kritvaa tyakttaa shubhaananaa,

neetaa vaa bhakshitaa vaapi raakshasainaanna sanshayah. 8. 14

Iti chintaaparo raamah svaashramam tvarito yayau,

tatraadrishtvaa janakajaam vilalaapaatidukhitah. 8. 15

Haa priye` kva gataasi tvam naasi poorvavadaashrame`,

athavaa madvimohaartham leelayaa kva vileeyase`. 8. 16

Ityaachivanvanam sarva naapashyajjaanakeem tadaa,

vanade`vyah kutah seetaam bruvantu mama vallabhaam. 8. 17

Mrigaashcha pakshino vrikshaa darshayantu mama priyaam,

itye`vam vilapanne`va raamah seetaam na kutrachit. 8. 18

Sarvagnah sarvathaa kvaapi naapashyadraghunandanah,

aanandoapyanvashochattaamachaloapyanudhaavati. 8. 19

Nirmamo nirahankaaroapyakhandaanandaroopavaan,

mama jaaye`ti seete`ti vilalaapaatidukhitah. 8. 20

Rama told Lakshman, “no doubt she said bad things to you, Lakshman, but it was not proper for you to leave her alone. If somebody talks irrationally in anger we should not take them seriously.

How can you accept the things women say as being true? Women say things that make brothers quarrel. It leads to misfortune when tears accompany wild talk that is taken seriously.”’

Look, my brother, this is a matter of the occasion these statements are made on. When the time comes I will tell you about the virtues of women. What Rama says here is only for this occasion.

‘”You believed the words of a stree and left Janaki? Some Rakshasa could have carried her off and devoured her – that is almost certain!” said Rama. They went as fast as they could to the Ashram. Janaki was nowhere to be seen. Rama began to wail piteously.’

This episode is described beautifully in the ‘Hanuman-natak’. It describes how Rama went round asking trees and creepers, animals and birds, if they had seen Janaki. He asked the Van Devi if she had seen where Sita had gone.

Ramachandra is sarvagna, but He cannot see Janaki anywhere. He is anand-swarup, but He grieves and weeps for Janaki. He is unmoving, but He runs. He is nirmama – free of mamata – but He is attached to Janakiji. He is nirahankara – there is no ahankara in Him – and He is akhand-anand-swarup, but He becomes dukhi and weeps, saying, ‘O My patni, O My Sita!’ This is how Ramachandra Bhagwan behaves because He has accepted Maya, even though there is no asakti in Him.

In the Valmiki Ramayana at every episode where Rama behaves like a manushya, it is because Valmiki focused on the charitra, and Rama is shown as a manushya with exceptional qualities. Bhagwan Rama is projected in a way that makes stupid people think He has asakti. However, Tattvagnanis know that there is no asakti in Ramachandra.

In the Bhakti-dominated Ramayanas it is clear that Rama is Bhagwan, He is sarvagna, and He is the swarup of anand. He behaves like a manushya because it is a Bhakti-granth – its purpose is to develop bhakti for Bhagwan. The purpose of all Bhakti-granths is that Rama should remain as Bhagwan in the mana of the shrotas.

Whenever there is any scope for doubt – whenever Bhagwan's bhagavatta become obscure – the author corrects it by pointing out, 'look! This is the sakshat Bhagwan! Don't forget that He is not a manushya!

E`vam maayaamanucharannasakttoapi raghoottamah,

aasaktta iva moodhaanaam bhaati tattvavidaam na hi. 8. 21

E`vam vichinvansakalam vanam raamah salakshmanah,

bhagnam ratham chhatrachaapam koobaram patitam bhuvi. 8. 22

Drishtvaa lakshmanamaahe`dam pashya lakshmana ke`nachit,

neeyamaanaam janakajaam tam jitvaanyo jahaara taam. 8. 23

Tatah kanchidbhuvo bhaagam gatvaa parvatasannibham,

rudhiraakttavapurdrishtvaa raamo vaakyamathaabraveet. 8. 24

E`sha vai bhakshayitvaa taam jaanakeem shubhadarshannam,

she`te` viviktte`atitriptah pashya hanmi nishaacharam. 8. 25

Chaapamaanaya sheeghram me` baanam cha raghunandna,

tachchhrutvaa raamavachanam jataayuh praaha bheetavat. 8. 26

Maam na maaraya bhadram te` mriyamaanam svakarmanaa,

aham jataayuste` bhaaryaahaarinam samanudrutah. 8. 27

Raavanam tatra yuddham me` babhoovaarivimardana,

tasya vaahaan ratham chaapa chhittvaaham te`na ghaatitah. 8. 28

Patitoasmi jagannaatha praanaanstyakshyaami pashya ma. 8. 29

‘Rama searched in the van frantically. He saw the wheel of a broken chariot, a dhanush and axel strewn on the ground.

“Look, Lakshman!” He said. “It seems that the Rakshasa who abducted Janakiji was challenged and beaten by another Rakshasa, who took her away from him.”’

When even Ramji jumps to a hasty conclusion, it is a warning that we should be very careful to ascertain the facts before we act.

‘Then Ramachandra saw Griddharaj Jatayu lying on the ground. He was ready to kill him. He asked Lakshman to give Hi his dhanush-baan quickly. Jatayu heard Him and said, “Maharaj! I am Jatayu. I challenged and fought with the Rakshasa who was carrying off Your patni. I shattered his horses and his ratha and his dhanush-baan, but he cut off my wings and flew off in another ratha. Please don’t kill me. I am already dying.”

Tachchhrutvaa raaghavo deenam kanthapraanam dadarsha ha,

hastaabhyaam samsparshan raamo dukhaashruvritalochanah. 8. 30

Jataayo broohi me` bhaaryaa ke`na neetaa shubhaananaa,

matkaaryaartham hatoasi tvamato me` priyabaandhavah. 8. 31

Jataayuh sannayaa vaachaa vaktraadrakttam samudvaman,

uvaacha raavano raama raakshaso bheemavikramah. 8. 32

Aadaaya maithileem seetaam dakshinaabhimukho yayau,

ito vakttum na me` shakttih praanaanstyakshyaami te`gratah. 8. 33

Dishtyaa drishtoasi raama tvam mriyamaane`na me`anagha,

paramaatmaasi vishnustvam maayaamanujaroopadhrik. 8. 34

Antakaale`api drishtvaa tvaam mukttoaham raghusattama,

hastaabhyaam sprisha maam raama punaryaasyaami te` padam. 8. 35

Ramachandra saw the pitiable condition of Jatayu. He touched him with His hand, picked him up and put him on His shoulder. Tears spilled from His eyes.'

Jataayu dhoori jataana se` jhrin – Shri Ramachandra Bhagwan wiped the dust on Jatayu's shareer with His jata.

'Jatayu' means, until Rama's jata touched the shareer of the bird, he was in the form of a bird. After Bhagwan's jata touched him, he became Mukta.

'Ramachandra asked Jatayu, "you died doing My work. You are My beloved brother, Jatayu. Tell Me, who has abducted Sita?"

Jatayu was barely able to speak. Blood poured from his beak. With a great effort he said, "Ravana" and pointed to the south to indicate the direction in which Ravana had gone. "I don't have the strength to talk," he said. "I will die in front of You. It is a great good fortune that I am getting Your darshan at the time of mrityu. You are the sakshat Paramatma. You are Vishnu."'

The fact is that Jatayu gave Rama the information that Sita had been abducted by Ravana, and that he had gone towards Lanka in the south. All this was planned since a long time. The 'Mahavir Charitra' says that when Ramachandra went with Vishwamitra to Janakpur, Ravana had already stationed Tadaka, Subahu and Marich there. They were pawns in Ravana's strategy. Manthara had been tutored by Ravana and placed in Ayodhya. Bali had been placed in Kishkindha. Khar, Dushan and other Rakshasas had been put in the Dandakaranya to try to kill Rama, and keep Ravan informed about His movements.

Ramachandra knew that Ravana had the information that his death would be at Rama's hands. He also knew that Ravana had kidnapped His mother and father in an attempt to kill them so that Ramachandra would not be born. Ravana had kept Manthara at the Kingdom of Kaikeyi's father well in advance. When Rama broke Shankarji's

dhanush and won Sita's hand n marriage, Ravana went to Parashuram. 'Maharaj,' he said, 'both you and I are disciples of Shankarji. His dhanush has been broken, but you are not doing anything about it.'

The 'Mahavir Charitra' has a similar story. In the drama, 'Uttar Ramacharitam' and also in 'Mahavir Charitam' Bhavabhuti has written that Rama knew that it was Ravana who had abducted Sitaji and taken her to Lanka. Jatayu had also given Him this information. Rama did not reveal this to anybody. He kept it a secret. When Hanumanji went to Lanka and met Sitaji, the army of vanars was gathered.

'Jatayu said, "I have got Your darshan in my last moments. I have become Mukta. Please put Your hand on my head."

Tathe`ti raamah pasparsha tadanaagam paaninaa smayan,

tatah praanaanparityajya jataayuh patito bhuvi. 8. 36

Raamastamanushochitvaa bandhuvatsaashrulochanah,

lakshmane`na samaanaayya kaashthaani pradadaaha tam. 8. 37

Snaatvaa dukhe`na raamoapi lakshmane`na samanvitah,

hatvaa vane` mrigam tatra maansakhandaansamantatah. 8. 38

Shaadvale` praakshipadraamah prithak prithagane`kadhaa,

bhakshantu pakshinah sarve` tripto bhavatu pakshiraat. 8. 39

Ityuktvaa raaghavah praaha jataayo gachchha matpadam,

matsaroopyam bhajasvaadya sarvalokasya pashyatah. 8. 40

Tatoanantarame`vaasau divyaroopadharah shubhah,

vimaanavaramaaruhya bhaasvaram bhaanusannibham. 8. 41

Bhagwan stroked Jatayu's shareer tenderly. He even forgot Janakiji in His concern for Jatayu. He began to smile at Jatayu. Jatayu's chitta filled with the sight of Ramachandra smiling at him with prema.

When Jatayu left his shareer Ramachandra told Lakshman to bring wood for Jatayu's chita. He did Jatayu's last rites the way a son does them for his pita. Then He bathed and did daan for Jatayu. After all the rituals were completed Rama told Jatayu, "go to My swarup, to Vaikuntha. You will get the same swarup as I have."'

Dhari hari roopaa – the giddha got the same roop as Bhagwan. "Go to My dham now," said Bhagwan Shri Ramachandra. Jatayu climbed into the viman that shone brightly, like the sun.

Geedha adhama khala aamisha bhogee,

gati deenha je`hi jaachata jogee.

Bhagwan gave Jatayu the roop that great Yogis ask for, even though Jatayu was a lowly bird who ate flesh.

Shankhachakragadaapadmakireetavarabhooshanaih,
dyotayansvaprakaashe`na peetaambaradharoamalah. 8. 42

Chaturbhih paarshadairvishnostaadrishairabhipoojitah,

stooyamaano yogoganai raamamaabhaashya satvarah,

kritaanjaliputo bhootvaa tushtaava raghunandanam. 8. 43

The griddha now had four arms like Vishnu Bhagwan, with a Shankha, Chakra, Gada and Padma in his hands. There was a crown on his head, and he had other ornaments as well. A pitambara draped his shoulder. He shone brightly. Four parshads of Vishnu were with him. He came and stood before Ramachandra with folded hands, and did Bhagwan's stuti. The Yogis did Jatayu's stuti and Jatayu did Ramachandra's stuti.'

Swarup-Gnan gives oneness; svabhava-Gnan gives sharanagati, and mahatmya-Gnan gives shuddha bhakti. When a person has mahatmya-Gnan he has Gnan about Bhagwan's gunas, and thinks about Bhagwan constantly. There is a vivek even in this, however.

When a person analyses something there is no consideration of his own preference or prejudice. Shraddha comes from listening to bhaktas and Sants talk about Bhagwan. The unbroken flow of thoughts about Bhagwan is achieved by humming His name and bhajans. Sharanagati comes when a bhakta gets Bhagwan's sakshatkara.

Jataayuruvaacha

Aganitagunamaprame`yamadyam
sakalajagatsthitaisamyamaadihe`tum,

uparamaparamam paraatmabhootam satatamaham pranatoasmi raamachandram. 8. 44

Naravaramanisham natosmi raamam varadamaham varachaapabaanahastam. 8. 45

Tribhuvanakamaneeyaroopameedyam
ravishatabhaasurameehitapradaanam,

sharanadamanisham suraagamoole` kritanilayam raghunandanam prapadye`. 8. 46

Bhavavipinadavaagnimaadhe`yam bhavamukhadaivatadaivatam dayaalum,

danujapatisahasrakotinaasham ravitanayaasadrisham harim prapadye`. 8. 47

Aviratibhavabhaavanaatidooram bhavavimukhairmunibhih sadaiva drishyam,

bhavajaladhisutaaranaanghripotam sharanamaham raghunandanam prapadye`. 8. 48

Girishagirisutaamanonivaasam
girivaradhaarinameehitaabhiraamam,

suravaradadanuje`ndrase`vitaanghrim suravaradam raghunaayakam prapadye`. 8. 49

Paradhanaparadaaravarjitaanaam paragunabhootishu tushtamaanasaanaam,

parahitaniratataatmanaam suse`vyam raghuvaramambujalochanam prapadye`. 8. 50

Smitaruchiravikaasitaananaabjamatisulabham
suraraajaneelaneelam,

sitajalaruhachaarune`trashobham raghupatimeeshagurorgurum prapadye`. 8. 51

Harikamalajashambhuroopame`daattvamiha vibhaasi gunatrayaanuvrittah,

raviriva
jalapooritodapaatre`shvamarapatistutipaatrameeshameede`. 8. 52

Ratipatishatakotisundaraangam
shatapathagocharabhaavanaavidooram,

yatipatihridaye` sadaa vibhaatam raghupatimaartiharam prabhum prapadye`. 8. 53

'In his stuti, the griddha said, "Your gunas are innumerable; they cannot be measured by any method. You are the adi Atma of this srishti, but the people of this sansara don't know it. You, the adi-Atma, is also the anta of this srishti, as well as all that is in-between. It is this Atma that illuminates the srishti from its adi to its anta.

This entire jagat is the cause of the sthiti, and of samyam. The sadhana for obtaining You is to be *uparaama* – up means close, and so, close to You, Rama, and disinterested in the sansara. Lakshman is the most uprama person because he knows no one but You.

The best method for obtaining Prabhu is to have interest only in Rama and nothing else. Rama is the Atma of all. I do pranam at His feet. Lakshmanji looks at Him continuously. Rama removes the dukha of all.

Come, let me do Bhagwan's aradhana. His roop is beloved in all the three lokas. It is as effulgent as a hundred suns. He protects those who take His sharan. He sits behind the spot in your hriday where prema arises, and He accepts your prema; that is a separate matter. It is a matter of bhava that Prabhu is in front of us, receiving our prema.

Prabhu is present where the vritti of prema rises in the hriday. He is in the form of the adhishthana. He is the form of Gnan, and is the support of prema. Furthermore, it is Bhagwan who illuminates your prema and makes you aware of it. It is His svabhava that He never lets go of the vritti. It is His swarup that He stays even without this vritti. This is the method of Vedanta.

Bhagwan's naam sets fire to the forest of this sansara and turns it into ashes. He is the Devta of the great Devtas like Shankar and others. Daya is His svabhava, and He destroys thousands of Asuras.

No matter how many vikars there are in your mana – or how many doshas you have – they will all be removed if you keep your eyes on Him. Doing His chintan is different from doing the chintan of the sansara.

Shiva and the other Devtas look at Him. Bhagwan's charan are the ship that can carry you across the sea of this sansara. I take the sharan of Raghunandan.

Shri Ramachandra stays in the mana of Gauri and Girish. His bhaktas think that He is very beautiful. The Devtas and the Daityas all do His seva. I take sharan of that Raghunandan.

The people who are free of desire for the wealth and wife of another, are pleased when others flourish, and when they see virtues in others, can do the best seva of the lotus-eyed Raghuvara Ramachandra.

Shri Ramachandra always has a smile on His face. He makes it easy for His bhakta to obtain Him. His eyes are like dark blue sapphires filled with prema. Shankar is the Guru of all – I bow down to that Shankar.

It is the one Paramatma who manifests as Brahma, Vishnu and Mahesh. If there are many vessels filled with water, the sun is reflected in each vessel. In the same way, Brahma, Vishnu and Mahesh are like separate vessels in which the Atma-surya is reflected.

Bhagwan Ramachandra's shareer is as beautiful as a million Ratipatis – meaning Kamadevas!"'

This description is very similar to the description of the swarup of the Paramatma given in the Brihadaranyaka Upanishad.

'"There is neither east nor west in the Paramatma; neither before nor after, neither outside nor inside. His swarup is *tad e`tad brahm.* He is always visible in the hriday of a Mahatma. I take sharan in that Prabhu.

Itye`vam stuvatastasya prasannoabhoodradhoottamah,

uvaacha gachchha bhadram te` mama vishnoh param padam. 8. 54

Shrunoti ya idam stotram likhe`dvaa niyatah pathe`t,

sa yaati mama saaroopyam marane` matsmritim labhe`t. 8. 55

Iti raaghavabhaashitam tadaa shrutavaan harshasamaakulo dvijah,

raghunandanasaamyamaasthitah prayayau brahmasupoojitam padam. 8. 56

Ramji was very pleased with Gandharvaraj. "You will obtain My param pada," He said.

Any person who takes the ashray of this stotra gets Bhagwan's *saaroopya* – his form becomes just like Bhagwan's. He thinks of Bhagwan at the time of his mrityu.'

Jatayu listened with great anand everything Ramachandra said to him. His form became just like Rama's. It is Rama's svabhava that He does not keep any bhakta any less; He makes them like Himself, because He has prema for all who have prema for Him. He considers Mahatmas to be greater than He is.

The Ninth Sarga.

The killing of Kabandha.

Tato raamo lakshmane`na jagaama vipinaantaram,

punardukham samaashritya seetaanve`shanatatparah. 9. 1

Tatraadbhutasamaakaaro raakshasah pratyadrishyata,

vakshasye`va mahaavaktrashchakshuraadivivarjitah. 9. 2

Baahoo yojanamaatre`na vyaapritau tasya rakshasah,

kabandho naama daitye`ndrah sarvasattvavihinsakah. 9. 3

Tadvaahvormadhyade`she` tau charantau raamalakshmanau,

dadarshaturmahaasattvam tadvaahuparive`shthitau. 9. 4

'Rama and Lakshmana went further into the van. While He was with Jatayu Rama displayed sukha, but after Jatayu's departure, He displayed dukha again.'

It is we who summon sukha and dukha. You have to see which you prefer; which you choose to invite and hold on to. Neither sukha nor dukha are your family members; they are borrowed feelings. If you call sukha you feel sukhi; if you call dukha you feel dukhi.

'Ramachandra decided, "enough of sukha; let dukha come." So dukha came.

"Let us look for Sita, now," said Ramachandra. They went further, looking for any sigh of Sitaji. They saw a Rakshasa who had a very strange form. He had no eyes and no ears. His mouth was in his chest. His arms were more than one mile long.'

He represents Karma!

Seths tell me sometimes, 'I have a very good income, Maharaj. Money comes in big quantities. I don't know what will happen to all this

wealth. I invest it and get more wealth! I have no son. I have no idea of what will happen to the wealth when I am dead.'

Several million rupees were caught from a Seth in Mumbai. He came to me. 'What will happen, Maharaj?' He asked. 'I don't have any children. There is no place in the house for keeping the money.' I suggested that he should use it for doing some charity, but that did not appeal to him. The money was later taken away by people he had cheated.

The mouth of such people is also in their chest. They neither see nor hear about anything, except how to accumulate wealth. They don't use their *gnaane`ndriya* – sense organs – and have no bhoga; only a long reach to catch whatever comes within their range. Such people are called 'Kabandh' – 'k' + 'bandh'. There is nothing like sukha in their jeevan.

It is seen that a manushya becomes dukhi if he gets involved in the problem of another person. However, that dukha becomes lighter if some dukha comes into his own jeevan.

Raamah provaacha vihasanpashya lakshmana raakshasam,

shirahpaadaviheenoayam yasya vakshasi chaananam. 9. 5

Baahubhyaam labhyate` yadyattattadbhakshan sthito dhruvam,

aavaamapye`tayorbaahvormadhye` sankalitau dhruvam. 9. 6

Gantumanyatra maargo na drishyate` raghunandana,

kim kartavyamitoasmaabhiridaaneem bhakshaye`tsa nau. 9. 7

Lakshmanastamuvaache`dam kim vichaare`na raaghavah,

aavaame`kaikamavyagrau chhindyaavaasya bhujau dhruvam. 9. 8

Tathe`ti raamah khange`na bhujam dakshinamachchhinat,

tathaiva lakshmano vaamam chchhe`da bhujamanjasaa. 9. 9

Tatoativismito daityah kau yuvaam surapungavau,

madvaahuchchhe`dakau loke` divi de`ve`shu vaa kutah. 9. 10

'Rama saw the strange creature and said, "Lakshman, we are in the clutches of somebody's arms. This creature has no head and no feet. His mouth is in his chest, and he is drawing us towards it. What should we do? There is no way we can escape."'

Karma sometimes wants to bind even the Ishwara! Our most staunch adherents of karma are the believers of the Poorva Mimansa philosophy. They do not believe in the Ishwara. They say, 'we will create the Ishwara by or karmas. Our jajaman is the Ishwara.'

'Lakshmanji said, "Maharaj, don't give any more thought to this – we must chop off the hands with which karma is done."

Rama cut off the right hand and Lakshman cut off the left hand.

The Rakshasa asked, "who are you? Are you Devtas or are you Asuras?"

Tatoabraveeddhasannaiva raamo raajeevalochanah,

ayodhyaadhipatih shreemaan raajaa dasharatho mahan. 9. 11

Raamoaham tasya putroasau bhraataa me` lakshmanah sudheeh,

mama bhaaryaa janakajaa seetaa trailokyasundaree. 9. 12

Aavaam mrigayayaa yaatau tadaa ke`naapi rakshasaa,

neetaam seetaa vichinvantau chaagatau ghorakaanane`. 9. 13

Baahubhyaam ve`shtitaavatra tava praanarirakshayaa,

chhinnau tava bhujau tvam cha ko vaa vikataroopaghrik. 9. 14

Rama smiled and said, "we are the sons of Dashrath, Raja of Ayodhya. I am Rama and this is My brother, Lakshman. Sita – the most beautiful woman in all the three lokas – is My patni. Some Rakshasa carried her

off when we were out hunting. We are looking for her. We had to cut off your hands because you caught us. Now, tell Me who you are."

Kabandha uvaacha

Dhanyoaham yadi raamastvamaagatoasi mamaantikam,

puraa gandharvaraajoaham roopayauvanadarpitah. 9. 15

Vicharaillokamakhilam varanaareemanoharah,

tapasaa brahmano labdhamavadhyatvam raghoottama. 9. 16

Ashtaavakrah munim drishtvaa kadaachidahasam puraa,

kruddhe`asaavaaha dushta tvam raakshaso bhava durmate`. 9. 17

Ashtaavakrah punah praaha vandito me` dayaaparah,

shaapasyaantam cha me` praaha tapasaa dyotitaprabhah. 9. 18

Tre`taayuge` daasharathirbhootvaa naaraayanah svayam,

aagamishyati te` baahoo cchidye`te` yojanaayatau. 9. 19

Te`na shaapaadvinirmuktto bhavishyasi yathtaa puraa,

iti shaptoahamadraaksham raakshaseem tanumaatmanah. 9. 20

Kabandh said, "Oh! You are Rama! I am blessed! I am the Raja of the Gandharvas."'

You will notice that most of the shaaps given to Gandharvas are those of getting frightful forms. Gandharvas have great vanity about their own beauty; this abhiman is taken away by the shaap. You can observe this in all the Puranas. Some Gandharva is made into a python, some into a Shudra, or some other ugly form. The Mahatmas give such shaaps to shatter their abhiman about their beauty.

'Kabandh said, "I used to steal the mana of beautiful women. They developed prema for me. I was intoxicated by my youth and beauty. Brahmaji had given me a vara that nobody could kill me.

One day, I met Ashtavakraji. I began to alugh at his crooked form. This made him very angry, and he gave me a shaap. 'Become a Rakshasa!' I caught his feet in repentance."'

Look; a Mahatma's anger is short-lived. It never lasts long.

'"Ashtavakraji told me, 'go; when Rama meets you in the Treta Yuga He will cut off your hands. Then, you will become free of my shaap.' Today, I have got Your darshan, Maharaj! I will now leave this Rakshasa shareer and go to my future."

Kadaachidde`vaaraajaanamabhyaadravamaham rushaa,

soapi vajre`na maam raama shirode`she`abhyataadayat. 9. 21

Tadaa shiro gatam kushim paadau cha raghunandana,

brahmadattavaraanmrityurnaabhoonme` vajrataadanaat. 9. 22

Mukhaabhaave` katham jeeve`dayamityamaraadhipam,

oochuh sarve` dayaavishtaa maam vilokyaasyavarjitam. 9. 23

Tato maam praaha maghavaa jathare` te` mukham bhave`t,

baahoo te` yojanaayaamau bhavishyata ito vraja. 9. 24

Ityukttoatra vasannityam baahubhyaam vanagocharaan,

bhakshayaamyadhunaa baahoo khanditau me` tvayaanagha. 9. 25

Itah param maam shvabhraasye` nikshipaagneenghanaavrite`,

agninaa dahyamaanoaham tvayaa raghukulottama. 9. 26

In-between I attacked Indra, saying that I would devour him. He threw his vajra at my head; my head and my legs were pushed into my stomach. People felt sorry for me, wondering how I would eat. The Devtas prayed to Indra for me. Indra said, 'let your mouth be in your stomach. Everybody eats from the top and the food goes down to the stomach. Your food will go straight into your stomach,'"'

This means that Kabandh could not taste what he ate. A person gets the taste of food when the food is put on the tongue, because the taste-buds are on the tongue. Kabandh's food would go straight to his stomach.

There are people who become so engrossed in their work that they don't get the taste the food they eat. You may have heard about the Seth who would ask his servant, 'have I had my lunch?' The servant would say, 'yes, Sir, you had it an hour ago.' The Seth would go on working and the servant ate the luch sent for the Seth from the house!

Thus, people forget everything when they become obsessed by their work. They fail to notice things that happen before their eyes. They don't notice the taste of the food they eat; they eat only to appease their hunger, like animals.

'"Indra gave me arms that were one yojan long, so that I could catch and eat whatever came within range. You have cut off my hands. Now, please set fire to my shareer, and I will once more become a Gandharva. Unless You do this, I won't tell You where You will find Your Shrimatiji!"

Poorvaroopamanupraapya bhaaryaamaarga vadaami te`,

ityuktte` lakshmane`naashu shvabhramam nirmaaya tatra tam. 9. 27

Nikshipya praadahatkaashthaistato de`haatsamutthitah,

kandarpasadrishaakaarah sarvaabharanabhooshitah. 9. 28

Raamam pradakshinam kritvaa saashtaanga pranipatya cha,

kritaanjaliruvaache`dam bhakttigadgadayaa giraa. 9. 29

Lakshmanji dug a large hole in the ground and pushed Kabandh into it. He brought wood, arranged it round Kabandh, and set fire to it. A Gandharva came out of the flames.'

Kandarpasadrishaakaarah – the words *kandarpa* and *gandharva'* come together according to the Shastra of words. All the Gandharva-vivahas given in our books were kandarpa vivahas – they were love marriages. The etymology of words says that they are sysnonyms.

Somah prathamo vivide` gandharvo vividottarah

'Kabandh's akara become the form of a Gandharva. He did Ramachandra's parikrama and placed his head at Rama's feet.

Gandharva uvaacha

Stotumutsahate` me`adya mano raamaatisambhramaat,

tvaamanantamanaadyantam manovaachaamagocharam. 9. 30

Sookshmam te` roopamavyakttam de`hadvayavilakshanam,

drigroopamitarastrvam drishyam jadamanaatmakam,

tatkatham tvaam vijaaneeyaadvyatirikttam manah prabho. 9. 31

Buddhyaatmaabhaasayoraikyam jeeva ityabhidheeyate`,

buddhyaadi saakshee brahmaiva tasminnirvishaye`akhilam. 9. 32

Aaropyate`agnaanavashaannirvikaare`akhilaatmani,

hiranyagarbhaste` sookshmam de`ham sthoolam viraat smritam. 9. 33

Bhaavanaavishayo raama sookshmam te` dhyaatrimangalam,

bhootam bhavyam bhavishyachcha yatre`dam drishyate` jagat. 9. 34

The Gandharva folded his hands and spoke to Ramachandra. His voice was husky with emotion. "Rama! My mana is eager to do Your stuti. You are anant! You are anadi!"'

Tell me, have you ever known your own adi-anadi?

People imagine they must have a beginning somewhere and will have an end somewhere. I will tell you a strange fact – no manushya has

the capacity to get the anubhav of his adi or anta, because he will have existed before the point of anubhav about his adi, and he will exist after he experiences the anta of his shareer. Our Atma is such that it has no adi and no anta. Foolish people know neither their adi nor their anta and they set out to find out about the Paramatma!

'*Ghara aaye` naaga na pooje` baambee poojana jaay'* – people don't do puja of the cobra who comes to their house; they go to do puja of the hole in which the cobra lives, when they want to do snake-worship.

Our Atma has no adi and no anta. People don't know this; they don't understand this. They shut their eyes and think about the Paramatma having no adi and no anta.

This anadi is anant. The mana and the vani think only about the things they have experienced – how can they talk about the one who illuminates their anubhav?

Prabhu's roop is different from both the sthoola and the sookshma – *drigam roopa.* It is only the *drig* – the vision – free of the differences of the drashta and the drishya. There is no difference of the gnata and the gneya in it, nor of the idam-Aham – *itaratsarvam drishyam jadamanaatmakam.* Whatever is, is all drishya, jada anatma. The drishya is jada; the Atma is 'I' – it is our Aham.

I had read the vani of Guru Sahib. It says that the world is known only in two ways – idam and Aham – 'this' and 'I'. 'This' keeps changing, and 'I' remains the same. If you look for the Paramatma in 'this' you will face great difficulties, because 'this' never remains for long. If you look for Him in 'I' you will see that 'I' always exists. The Paramatma's darshan is obtained very quickly in 'I'. In 'this', who knows how many changes there will be. So, seek Him in 'I'; you will obtain Him.

'How will this mana of mine know You? You are beyond this jada, drishya anatma.'

The oneness of the buddhi and the *aatmaa-aabhaasa* - the reflection of the Atma – is called the jeeva. The sakshi of the buddhi is the Brahman.

That, in which there is no vishay – *vishayaat nishkraanto nirvishayah tasmin nirvishaye`*- and is free of all lakshans, is not known to us, in whom this entire jagat is a superimposition, is the nirvikar Atma of all.

We sit in the deha and see the Paramatma; we don't sit in the Paramatma and see the jagat in Him. This is the cause of the basic agnan.

Hiranyagarbha is the sookshma shareer; the Virat Purush is the sthoola shareer. The vishay of bhavna is sookshma, and it is this that gives mangal to the manushya who does shyana.

Sthoole`andakoshe` de`he` te` mahadaadibhiraavrite`,

saptabhiruttaragunairvairaajo dhaaranaashrayah. 9. 35

Tvame`va sarvakaivalyam lokaaste`avayavaah smritaah,

paataalam te` paadamoolam paarshnastava mahaatalam. 9. 36

Rasaatalam te` gulfau tu talaatalamiteeryate`,

jaanunee sutalam raama uroo te` vitalam tathaa. 9. 37

Atalam cha mahee raama jaghanam naabhigam nabhah,

urahsthalam te` jyoteemshi greevaa maha uchyate`. 9. 38

Vadanam janalokaste` tapaste` shankhade`shagam,

satyaloko raghushre`shttha sheershanyaaste` sadaa prabho. 9. 39

Indraadayo lokapaalaa baahavaste` dishah shrutee,

ashvinau naasike` raama vaktram te`agnirudaahritah. 9. 40

Whatever has been in the past, whatever will be in future, whatever exists now – is all in the sthoola egg of the Universe that is the shareer

of the Maheshwara Paramatma. The three worlds are the fourteen bhuvans – cosmological regions. The prithivi is ten times their size. Jala is ten times the size of the prithivi, agni is ten times the jala, vayu is ten times the agni, and the akash is ten times the vayu. These are the seven avarans. In the kalpana and expanse of desha, the sakshi is the Atma. All fourteen bhuvans are in the Virat Purusha. There are seven lokas above and seven below.

Chakshuste` savitaa raama manashchandra udaahritah,

bhroobhanga e`va kaalaste` buddhiste` vaakpatirbhave`t. 9. 41

Rudroahankaararoopaste` vaachashchhandaansi te`avyaya,

yamaste` danshtrade`shastho nakshatraani dvijaalayah. 9. 42

Haaso mohakaree maayaa srishtiste`apaangamoksham,

dharmah puraste`adharmashcha prishthabhaaga udeeritah. 9. 43

Nimishonme`shane` raatrirdivaa chaiva raghoottama,

samudraah sapta te` kukshirnaadyo nadyastava prabho. 9. 44

Romaani vrikshaudhayo re`to vrishtistava prabho,

mahima gnaanashakttiste` e`vam sthoolam vapustava. 9. 45

Yadasmin sthoolaroope` te` manah sandhaaryate` naraih,

anaayaase`na mukttih syaadatoanyannahi kinchana. 9. 46

Atoaham raama roopam te` sthoolame`vaanubhaavaye`,

yasmindhyaate` pre`marasah saromapulako bhave`t. 9. 47

Tadaiva mukttih syaadraama yadaa te` sthoolabhaavakah,

tadapyaastaam tavaivaahame`tadroopam vichintaye`. 9. 48

The Chandrama, Surya, Indra, Rudra, Yamaraj, Dharma, and the samudra are Devtas of all. They are in the shareer of the Paramatma. If a person realizes that everything is the swarup of the Paramatma he

becomes free of raaga-dvesha. Nothing exists except the swarup of the Paramatma.

As soon as this is fully grasped, the sukha-dukha, friend-foe, bandh-Moksha, Gnan-agnan, etc will disappear. The fact is that the Paramatma's swarup has no bandhan and no Mukti. All these are the kalpana of the mana.

We see only the sthoola swarup of this jagat. Prema-rasa should fill the hriday. The shareer should tingle with bhakti and the feeling of Mukti.

It is difficult to think of all this as Bhagwan.

Then?

Do the bhavna that all this is the roop of Bhagwan holding a dhanush.

Dhanurbaanadharam shyaamam jataavalkalabhooshitam,

apeechyavayasam seetaam vichinvantam salakshmanam. 9. 49

Idame`va sadaa me syaanmaanase` raghunandana,

sarvagnah shankarah saakshaatpaarvatyaa sahitah sadaa. 9. 50

Tvadroopame`vam satatam dhyaayannaaste` raghoottama,

mumoorshoonaam tadaa kaashyaam taarakam brahmavaachakam. 9. 51

Raamaraame`tyupadishansadaa santushtamaanasah,

atastvam jaanakeenaatha paramaatmaa sunishchitah. 9. 52

Sarve` te` maayayaa moodhaastvaam na jaananti tattvatah,

namaste` raamabhadraaya ve`dhase` paramaatmane`. 9. 53

Ayodhyaadhipate` tubhyam namah saumitrise`vita,

traahi traahi jagannaatha maam maayaa naavrinotu te`. 9. 54

‘Bhagwan’s roop is blue, like the akash. He holds a dhanush-baan in His hands. He has a jata on His head and is wearing valkal garments. His form is very beautiful. Along with His brother Lakshman He is looking for Sita.

It is this roop of Rama that always stays in the mana of Shankarji. Shankarji looks at this roop of Ramachandra constantly, and it is of this roop that he gives upadesh in Kashi.

And, so, Janakinath, You are the Paramatma. Those who are stupefied by Your Maya don’t know Your Tattva.”’

People see the form; they don’t recognize the Tattva.

A lady told her son, ‘Beta, bring the gold that is kept in the safe.’ The young man went and came back empty handed after a while. ‘Mataji, there is no gold in the safe,’ he said. The mother asked, ‘what is there, if there is no gold?’

‘There are several ornaments, like bangles, necklaces and ear rings,’ he said.

‘Beta, all these ornaments are gold,’ explained his mother.

The young man did not recognize tha Tattva that was gold; he recognized the ornaments with their different names.

The names and forms were superimposed upon the Tattva that was gold. Once the young man got the Gnan about this, he could recognize that the ornaments were actually gold. It is all a play of not recognizing.

‘”He Jagannath! Protect me! Don’t let Your Maya cover up my understanding!”

Tushtoaham de`vagandharva bhaktyaa stutyaa cha te`anagha,

yaahi me` paramam sthaanam yogigamyam sanaatanam. 9. 55

Japanti ye` nityamananyabuddhyaa bhaktyaa tvadukttam stavamaagamokttam,

te`agnaanasambhootabhavam vihaaya maam yaanti nityaanubhavaanume`yam. 9. 56

Shri Ramachandra said, 'Gandharvadeva! I am pleased with your stuti and bhakti. Go to My eternal dham, which is attained by Yoga.

Whatever Shankarji tells Parvatiji is called *aagama* – a sacred text. Agam means Tantra – every letter becomes a mantra. The stuti you have done is Tantra, and therefore, you are to give up this sansara, which is created by agnan, and obtain the Paramatma who is the swarup of nitya anubhav."'

See how much beauty there is in the ugliness of this kandarpa, and how great was the ugliness of his beauty! The fact is that there are doshas in gunas and gunas in doshas. People don't realize this because of dvesha.

I did not know about this before I came to Shri Udiya Babaji in Vrindavan – I admit it freely. It was Shri Udiya Babaji Maharaj who explained this to me. We see gunas in those for whom we have prema, and doshas in those for whom we have dvesha. Neither are there hunas in anybody, nor are there doshas.

'Vasanti hi pre`mni guna na vastuni.'

When Shri Udiya Babaji Maharaj quoted this shloka written by Bharavi, I gave some serious thought to it. I had read the book 'Kiratarjuniya' several times. I had even given an examination on it. But I understood the importance of this shloka only after Udiya Babaji explained it to me.

When we have dvesha for somebody in our chitta we see dvesh in that person. It is not that the doshas are there, and then we see them. We see doshas when there is dvesha in our mana for that person. If we have prema in our mana we see gunas – it is not that the gunas are

there, and that is why we see the prema. This is the way our mana is made.

The Tenth Sarga.

The episode of Shabari.

Shreemahaade`va uvaacha.

Labdhvaa varam sa gandharvah prayaasyan raamamabraveet,

shabaryaaste` purobhaage` aashrame` raghunandana. 10. 1

Bhaktyaa tvatpaadakamale` bhakttimaargavishaaradaa,

taam prayaahi mahaabhaaga sarvam te` kathayishyati. 10. 2

Ityuktvaa prayayau soapi vimaane`naarkavarchasaa,

vishnoh padam raamanaamasmarane` falameedrisham. 10. 3

'The Gandharva said, "Look, Ramji, when You go a bit further You will meet Shabari. She lives in her Ashram. Her bhakti for Your charan-kamal is of a very elevated level. She is highly proficient on the Bhakti-Marg. Please go to her – she will tell You everything about how You can get to Sitaji."

Saying this, the Gandharva got onto the viman and went to the Vishnu-pada. This is the fruit of saying Rama-naam.

Tyaktvaa tadvipinam ghoram simhavyaaghraadidooshitam,

shanaisthaashramapadam shabaryaa raghunandanah. 10. 4

Shabaree raamamaalokya lakshmane`na samanvitam,

ayaantamaaraadgharshe`na pratyutthaayaachire`na saa. 10. 5

Patitvaa paadayoragre` harshapoornaashrulochanaa,

svaagate`naabhinandyaatha svaasane` samnyave`shayat. 10. 6

Leaving the van, Bhagwan Ramachandra went further and came to Shabari's Ashram.'

It is well known that Shabari was born in a very low caste family of hunters. It is the greatness of bhakti that she became such a great bhakta and obtained Bhagwan.

If you want to do Dharma by doing a Yagna, which Yagna will you do?

Somebody will say, 'a Vajapeyi Yagna'.

You can do a Vajapeyi Yagna only if you are a Brahmin.

If you want to do a Rajasuya Yagna, you have to be a Kshatriya. To do a Vaishyastoma Yagna you must be a Vaishya.

In Bhakti, however, there are no such stipulations. Anybody can do bhakti.

Even for Gnan there are stipulations. To get Gnan it is necessary to have internal shuddhi by the practice of the traditional steps of karma and upasana, and the external shuddhi like vivek, vairagya, etc.

Vivek-vairagya are internal. So are the steps of shama-dama etc. as well as mumuksha. You know that all these are the external sadhans of Vedanta.

This is amazing! Why are they *bahiranga* – external sadhans?

They are bahirang sadhans because the Tattva is not purified by them; they purify the antahkarana.

This is like cleaning the barrel of a gun. Cleaning the barrel doesn't mean hitting the target. The antahkarana is the barrel of the gun for the goal of achieving Tattvagnan.

In that case, what is the *antaranga* – internal – sadhan?

The antarang sadhan is shravan, manan and nididhyasana.

Shravan is to listen to spiritual discourses and grasp the purport. A sadhak has to logically affirm what he has understood in the katha. Else, he has to affirm Yoga. This is not manan.

Manan is to ponder deeply on the Gnan about the Paramatma, which has been acquired by doing shravan. It is to understand the rationale and relevance, and attain a deeper understanding of the subject.

It is not that this is a neutral logic. It does not undertaking a critical study or writing a thesis. The chintan must be fully in keeping with the shravan. Only then is it manan.

After manan comes nididhyasana. Nididhyasana is an antarang sadhan, because it is helpful in purifying the Tattva.

After that comes sakshatkara – a direct personal experience of the Tattva.

Shabari is filled with bhakti. There is no need for her to do any sadhan to get Tattvagnan. Nor does she need to be eligible for sadhans like Yagna-Yaag etc.

Every person has the adhikar – qualification or eligibility – for taking a bath in the Gangaji before sunrise, in the lunar moth of Magh, which comes round December. Even a person from the lowest caste is an adhikari for this. So is any animal and bird, including a boar. In the same way, all can bathe in the pavitra river of Bhakti.

Later on, Shabari will speak about the time when her Guruji left the Ashram, handing it over to her. He told her, 'Beti, stay here for some time. Rama will come by this path, to your Ashram. I don't need to wait to get His darshan – I see Him within and without. So I am going, but you stay here and get His darshan.'

Shabari would sweep the path clean for a great distance every morning, with the thought, 'Rama will come today.' Every night she dreamt that Rama will come the following day.

Shbaree de`khaile` sapanavaan aaja ghara raamaa aayijein naa.

This song was known to everyone when I was a child – 'Rama will come to my house today', sang Shabari, as she swept the path clean every morning.

The thought of what Rama would eat or drink never bothered Shabari. 'He will eat and drink what I offer Him,' she thought. 'He is no outsider; He is my own!'

'Shabari saw Shri Ramachandra standing there. She stood up and fell at His feet. Tears of joy ran down her face. She welcomed Him. She forgot to offer Him a pavitra asana; she gave Him her own asana to sit on. Where else would Rama get such an asana to sit on?!

Raamalakshmanayoh samyakpaadau prakshaalya bhakttitah,

tajjale`naabhishichyaangamathaarghyaadibhiraadritaa. 10. 7

Sampoojya vidhivadraamam sasaumitrim saparyayaa,

sangriheetaani divyaani raamaarttham shabaree mudaa. 10. 8

Falaanyamritakalpaani dadau raamaaya bhakttitah,

paadau sampoojya kusumaih sugandhaih saanule`panaih. 10. 9

Shabari washed the feet of Rama and Lakshman with great bhakti. She poured the water over herself. Then she offered arghya-paadya etc to them. She had painstakingly gathered the sweetest fruits from the van, which she now offered to Ramachandra and Lakshman. She did puja of Bhagwan's charan-kamal with fragrant flowers.

Kritaatithyam raghushre`shthamupavishtham sahaanujam,

shabaree bhakttisampannaa praanjalirvaakyamabraveet. 10. 10

Atraashrame` raghushre`shtha guravo me` maharshayah,

sthitaah shushrooshanam te`shaam kurvatee samupasthitaa. 10. 11

Bahuvarshasahasraani gataaste` brahmanah padam,

gamishyantoabruvanmaam tvam vasaatraiva samaahitaa. 10. 12

Raamo daasharathirjaatah paramaatmaa sanaatanah,

raakshasaanaam vadhaarthaaya risheenaam rakshanaaya cha. 10. 13

Aagamishyati saikaagradhyaananishthaa sthiraa bhava,

idaaneem chitrakootaadraavaashrame` vasati prabhuh. 10. 14

Yaavadaagamanam tasya taavadraksha kale`varam,

drishtvaiva raaghavam dagdhvaa de`ham yaasyasi tatpadam. 10. 15

The episode of Shabari offering Ramachandra *joothaa* fruits – meaning, fruits into which she had bitten to check whether they were sweet enough to offer Rama – is not given here.

However, I will tell you about one Mahatma. In his discourses he would stress on certain habits of maintaining purity in our lifestyle. He would emphasise that we should never eat anything that is jootha. Once, in the middle of the katha one brash young man stood up and asked him, 'should we have to jootha of our wife or not?'

You would have understood what he meant!

'Streemukham tu sadaa shuchih' – it is written in the Brihaspati Smriti that the mouth of the patni is always pavitra. The people of the sansara don't understand the subtleties.

'Shabari folded her hands and said, "Prabhu! My Guruji lived at this Ashram earlier. I did his seva for several years. When leaving the Ashram he told me, 'you stay here now. The Paramatma has manifested as Ramachandra, to kill the Rakshasas and protect the Rishis. He will come here, by this path. Stay here till then, doing dhyana. Have nishtha.'"'

Shabari did not sit in a Samadhi. Her mana was constantly focused on Rama. Her sweeping the path and floor of the Ashram we no less meaningful than a Samadhi, because she did it with the thought that

Rama's feet would step on this ground. Her daily plucking of fruits and flowers for Him was the same. Nothing she did was for herself; everything she did was for Rama.

The pavitrata of purpose lies in the pavitrata of the sadhan.

What is the purpose of the work you do?

If the purpose – the *udde`shya* – of what you do is pavitra, the work becomes pavitra, whatever the work may be. This is the principle of Bhakti.

Kasmai de`vaaya – for whom do you work? What is the purpose of your activity? Is it to get Atmagnan, for antahkarana shuddhi, to serve the Paramatma, or to get bhakti?

Do some work, at least! Make some effort. What will you achieve if you remain idle?

Andhe`naiva neeyamaanaa yathaandhaa. The Upanishad has given a sharp rebuke – one blind man following another blind man! Neither has wisdom or understanding!

'Shabari said, "my Guruji told me that Rama has come up to Chitrakoot. He will walk up to here. However, he said he had to go now. That means, for the Mahatmas who are paripoorna, Bhagwan is everywhere. Therefore, my waiting for You is fulfilled today, and my doing dhyana is fulfilled – *safalam gurubhaashitam.* I was anxious to have my Guru's words shown to be true. Now what is said is proved to be correct. I waited for You to have my Guru's words proved true."'

Tathaivaakaravam raama tvaddhyaanaikaparaayanaa,

prateekshyaagamanam te`adya safalam gurubhaashitam. 10. 16

Tava sandarshanam raama gurunaamapi me` na hi,

yoshinmoodhaaprame`yaatman heenajaatisamudbhavaa. 10. 17

Tava daasasya daasaanaam shatashankhyottarasya cha,

daaseetve` naadhikaaroasti kutah sakshaattavaiva hi. 10. 18

Katham raamaadya me` drishtastvam manovaagagocharah,

stotum na jaane` de`ve`sha kim karomi praseeda me`. 10. 19

'"Even Guruji didn't get Your darshan. I am just a stupid woman born in a low caste. If Your dasas were to be counted – the dasa of Your dasa, his dasa, and so on, I am not fit to be the dasi of the hundredth dasa. Then, how can I be qualified to do Your seva?"'

See Shabari's humility!

'"Then how is it that I have got Your dharshan?" asked Shabari. "I don't even know how to do Your stuti!"

Punstave` streetve` vishe`sho vaa jaatinaamaashramaadayah,

na kaaranam madbhajane` bhakttire`va hi kaaranam. 10. 20

Yagnadaanatapobhirvaa ve`daadhyayanakarmabhih,

naiva drashtumaham shakyo madbhakttivimukhaih sadaa. 10. 21

Shri Rama told Shabari, "the gender makes no difference to Me. It is immaterial whether My bhakta is a stree or a purush."'

People are inclined to tell women, 'a stree doesn't have the adhikar to do this', but Bhagwan said that He is not even aware of the gender of His bhakta.

Then?

'Bhagwan said, "the gender has no meaning for Me. It makes no difference whether the person is a stree or a purush. I don't understand any caste, Ashram, or name – only prema is needed for doing My bhajan. Caste, reputation, Ashram, stree-purush, etc are of no consequence. My darshan cannot be obtained by doing any Yagna, daan, tapasya, study of the Vedas, karma, etc. A person who does not have bhakti for Me can never get My darshan. And so, Shabari, I will tell you the sadhan for My bhakti in brief."'

I had heard, earlier, that Ramji told Shabari, 'what are you saying, Shabari?'

Shabari had said:

Adham ate` adhama adhama puninaaree,

tinha manha mein matimanda ganvaaree.

(I am the lowliest of the lowly and then I am a stree, stupid and rustic.)

'"What are you saying?" asked Ramji. "Oh! There is nobody as superior as you, Shabari! Come; I will give you upadesh."'

That means, Shabari described her lowly level and inadequacy for bhakti.

There are people who display great pride about their high status. 'What do you think?' they say, 'my Guru is so great! My Bhagwan is so wonderful!'

Nija prabhuke` bala trina saba kaahoo – everybody is as a blade of grass beside the greatness of my Prabhu!

Shabari is different!

'Ramachandra said, "listen carefully to what I tell you."'

Tasmaadbhaaminee sankshe`paadvakshye`aham bhakttisaadhanam,

sataam sangatire`vaatra saadhanam prathamam smritam. 10. 22

Dviteeyam matkathaalaapastriteeyam madgune`ranam,

vyaakhyaatritvam madvachasaam chturtham saadhanam bhave`t. 10. 23

Aachaaryopaasanam bhadre` madbuddhyaamaayayaa sadaa,

panchamam punyasheelatvam yamaadi niyamaadi cha. 10. 24

Nishthaa matpoojane` nityam shashtham saadhanameeritam,

mama mantropaasakatvam saangam saptamamuchyate`. 10. 25

Tulsidasji has also used the word ‘bhamini’ in this episode. Like the word ‘sundari’, this is also a term of endearment.

‘Shri Ramachandra said, “the first sadhan is to have the sang of Sants.”’

The sang of Sants means, a lamp that is lit. If you wish to light a lamp you need a lamp that is burning, so you can touch the wick of the unlit lamp to the flame to light it. Thus, Satsang – the sang of Sants – is the first sadhan.

‘”The second sadhan is to do shravan of Bhagwan’s katha. The third sadhan is to describe Bhagwan’s gunas, and the fourth sadhan is to talk about His gunas to other people. To do the Guru’s upasana, believing him to be Bhagwan’s swarup, is the fifth sadhan. Never practice deceit with your Guru.”’

In Mumbai I noticed that the people who want to sit right in front bring a garland which they place on the book under discussion, and then sit down right in front. In this, the garland becomes Maya; it is a means to achieve what they want.

People who do Bhagwan’s bhajan with a hope of getting some the object of their desire – perhaps a parcel of clothes, or a money order, or some such benefit – actually want Bhagwan to do their seva. They pretend to be His bhaktas, Bhagwan understands that it is His Maya that is in their mana.

Maya in Bhagwan’s seva may be tolerated, but Maya in rhe seva of the Guru will achieve nothing.

‘”Do upasana of the Acharya – *mad buddhyaamaayayaa sadaa (24)* – with the bhava that you are serving Bhagwan. Don’t desire anything but prema for the Paramatma. You should feel a deep contentment, as though you have got the Paramatma Himself.

The fifth point is that you should be punyasheel – inclined to do punya – and observe the rules of yama-niyam etc. To have nishtha for

Bhagwan's puja is the sixth point, and doing japa of Bhagwan's name is the seventh point.

Madbhaktte`shvadhikaa poojaa sarvabhoote`shu manmatih,

baahyaarthe`shu viraagitvam shamaadisahitam tathaa. 10. 26

Ashtamam navamam tattvavichaaro mama bhaamini,

e`vam navavidhaa bhakttih saadhanam yasya kasya vaa. 10. 27

Striyo vaa purushasyaapi tiryagyonigatasya vaa,

bhakttih sanjaayate` pre`malakshanaa shubhalakshane`. 10. 28

Bhakttau sanjaatamaatraayaam mattattvaanubhavastadaa,

mammanubhavasiddhyasya mukttistatraiva janmani. 10. 29

Syaattasmaatkaaranam bhakttirmokshasye`ti sunishchitam,

prathamam saadhanam yasya bhave`ttasya krame`na tu. 10. 30

The eighth point is to see Bhagwan in all, and do His puja in His bhaktas. There should be vairagya for external matters, and the sadhan should be for Samadhi.

The ninth point is to do Tattva-vichar. Tattva-vichar does not mean thinking about a manushya's face and features, karmas, bhoga etc. 'What bhoga will I get? What karma should I do?' These are not the Tattva. Manushyas generally apply all their buddhi to doing vichar about the work they should do and bhoga they should get, or on worldly matters."'

What is Tattva-vichar?

'Saa cha saa cha tancha taani' – this Ishwara, that jeeva and that jagat are called *taani*.

'Te`shaam bhaavah tattvam' – the akhand Tattva in the jeeva , Ishwara and jagat is called the Tattva.

'Anaaropitaakaaram' – in which there is no form of jeeva, jagat or Ishwara which is superimposed on the Tattva is called *'adhyaaropa vinirmuktta'.*

What secret points am I to tell you about this? It is not proper to reveal them publicly.

For example, do you wish to know the Tattva of gold? I will tell you.

What is gold? Are the ear rings, bangles, necklaces etc gold? No; the shapes and designs of different ornaments have been superimposed on gold.

Is a gold ingot gold?

If you truly wish to know the Tattva that is gold you wil find that it is not separate from the Atma. Actually, the svarna-Tattva is the Atma-Tattva. When a form is superimposed on it, it will appear in the form of mithya Maya.

People pick up books at their fancy and read them, but they don't ponder over the substance, nor do they understand the purport. They don't have any anubhav. They talk about it as though they were very learned.

There is nothing in this world that can be established as a Tattva that is separate from the Atma – neither the desha, kaala, vastu, dravya, nor the level. I have now told you something that is secret. These are things known to the Gurus and explained by the Gurus.

What is the Tattva, actually?

'"To do vichar on this is the ninth bhakti. These are the *navadhaa bhakti* – nine kinds of Bhakti – that are established."'

You may have heard people say that women and Shudras should not study the Vedas and the Upanishads. A great deal of vichar and Shastrartha has been done on this. I will tell you what the opinion of the most orthodox vidvans is.

The highest Pundits say that all can get Tattvagnan. There is no bar for this. A stree, Shudra, Antyaj, even an animal and bird can get Tattvagnan. Nobody can be disqualified as being ineligible.

However, there is a difference of opinion about whether Gnan should be obtained through the mantras of the Vedas and Upanishads , or through books like the 'Vichar Sagar'; else, even birds and animals can get Tattvagnan. When the vakta of the Mandukya Upanishad is a manduka – a frog – how can anybody say who can get Gnan and who can't?

The fact is, it is not a matter of stealing the meaning; it is a question of the eligibility of the language.

Thus, Tattva-vichar is the ninth bhakti. All are eligible for getting the prema-lakshana bhakti, in which prema is the predominant factor. When bhakti arises, the Bhagwat-Tattva arises. Once a person gets anubhav he gets Mukti.

Mukti is not obtains after death, in another janma; it is obtained in this very lifetime. Therefore, bhakti is a definite karana of Moksha.

If the first sadhan is maintained, the other sadhans will also be maintained.

Bhave`tsarva tato bhakttirmukttire`va sunishchitam,

yasmaanmadbhakttiyukttaa tvam tatoaham tvaamupasthitah. 10. 31

Ito maddarshanaamukttistava naastava naastyatra sanshayah,

yadi jaanaasi me` broohi seetaa kamalalochanaa. 10. 32

Kutraaste` ke`na vaa neetaa priyaa me` priyadarshanaa. 10. 33

'Bhagwan Rama said, "Shabari, you have My bhakti. That is why I have come to give you darshan. My darshan will give you Mukti. There is no doubt about this.

Now tell Me, where is Sita? Who has abducted her? Kabandh sent Me to you."

Shabaryuvaacha

De`va jaanaasi sarvagna sarvam tvam vishvabhaavana,

tathaapi prichchhase` yanmaam lokaananusritah Prabho. 10. 34

Tatoahamabhidhaasyaami seetaa yatraadhunaa sthitaa,

raavane`na hrataa seetaa lankaayaam vartate`adhunaa. 10. 35

Itah sameepe` raamaaste` pampaanaama sarovaram,

rishyamookagirirnaama tatsameepe` mahaanagah. 10. 36

Chaturbhirmantribhih saardhyam sugreevo vaanarasaadhipah,

bheetabheetah sadaa yatra tishthatyatulavikramah. 10. 37

Baalinashcha bhayaad bhraatustadagamyamrishe`rbhayaat,

baalinastatra gachchha tvam te`na sakhyam kuru Prabho. 10. 38

Sugreeve`na sa sarvam te` kaaryam sampaadayishyati,

ahamagnim prave`kshyaami tavaagre` raghunandana. 10. 39

Muhoortam tishtha raaje`ndra yaavaddagdhvaa kale`varam,

yaasyaami bhagavan raama tava vishnoh param padam. 10. 40

Shabari said, "Dev! You are sarvagna. You know everything! You are the founder of this vishwa! In spite of that, You ask me, so I will tell You what I know. Ravana, the Raja of Lanka, has abducted Sita. She is in Lanka.

I will tell You the method for getting her hack. There is a lake nearby, called the Pampa Sarovar. Beside the lake is a mountain called the Rishyamuk Parvat. Sugriva stays on a small peak of this giri, with his four mantris, who are his loyal advisors. Sugriva has great strength, but he is terrified of his elder brother Bali.

Bali cannot come to the Rishyamuk Parvat to kill Sugriva, which is why he lives there. Please go there and establish a friendship with Sugriva. He will do the needful for You."'

If a manushya is unable to accomplish his goal by himself he should take the help of a competent supporter. If an enemy is too powerful to conquer, a manushya should make a treaty with him. Power should be bound.

Even in the Shastra of Political policy everything should be done with wisdom and prudence. When we have to interact with people, we need people who will support us.

'Shabari said, "I will go into the agni now. You please stay here for a little longer. I will go to the Param-pada of Vaikuntha."

Iti raamam samaamantrya pravive`sha hutaashanam,

kshanaatrirdhooya sakalamavidyaakritabandhanam,

raamaprasaadaachchhabaree moksham praapaatidurlabham. 10. 41

Kim durlabham jagannaathe` shreeraame` bhakttavatsale`,

prasanne`adhamajanmaapi shabaree mukttimaapa saa. 10. 42

Kim punarbraahmanaa mukhyaah punyaah shreeraamachintakaah,

mukttim yaanteeti tadbhakttirmukttire`van a sanshayah. 10. 43

Bhakttirmukttividhaayinee bhagavatah shreeraamachandrasya he` lokaah kaamadudhaanghripadmayugalam se`vadhvamatyutsukhaah,

naanaagnaanavishe`shamantravitatim tyaktvaa sudoore` mrisham raamam shyaamatanum smaraarihridaye` bhaantam bhajadhvam budhaah. 10. 44

'When a manushya comes into the *gnaanaagni* – the fire of Gnan – the bandhan that never existed is not burnt, because there was no bandhan to start with! The person gets the Gnan that no bandhan ever

existed. “I was deluded into believing myself to be bound,” he thinks. “All that is nothing but ashes now.”

In the same way, by Rama’s kripa, Shabari got Moksha. Bhagwan Ramachandra is bhakta-vatsal – His love for His bhaktas is like a mother’s love. Even a low-caste, rustic woman like Shabari got Mukti, because Bhagwan Rama was pleased with her bhakti. Then, if a person is a Brahmin who does chintan of Rama, what cause can there be to doubt that he will get Mukti?

Bhakti for Shri Ramachandra gives Mukti. His charan-kamal are the Kalpa vriksha. Do His seva eagerly. The things written in books about mantras, japa, etc are difficult for ordinary people to grasp. They often get confused and do the wrong things. So, let go of all that, and do the seva of shyam-sundar Shri Ramachandra, who is established in the hriday of Bhagwan Shankar, and shines brightly in his hriday.

Samaaptamidamaranyakaandam.

Glossary

A - a prefix denoting not, like agnan means not having Gnan

Aagam – a sacred text; Veda

Aagna – *aagna* – command

Aanaav-mala – the most subtle impurity

Aayu – life span

Abhas – *aabhasa* – false appearance, illusion

Abhava - *abhaava* - absence, lacking

Abhiman – *abhimaana* - pride, vanity, arrogance

Abhinivesh – *abhinive`sha* – fear of death

Abhinna – not separate

Abhishek - *abhishe`ka* – the crowning ceremony

Achit - lacking consciousness

Adesh – *aade`sha* – a command

Adhibhoota – pertaining to everything made of the five elements

Adhidaiva – pertaining to the divine

Adhikara - *adhikaara* - to have the right, to be qualified

Adhikaran – substratum

Adhikari - *adhikaari* - eligible, qualified

Adhyatma – *adhyaatma* – pertaining to the spiritual

Adhyatma-vidya – *adhyatma-vidyaa* – the science of metaphysics, spiritual matters

Adhyatmik – *adhyaatmika* – spiritual, pertaining to the metaphysical

Adi – *aadi* - the beginning, origin

Advay – non-dual

Agam - difficult

Agnan – *agnaana* – lack of Gnan

Agnat – *agnaata* – unknown

Agni - fire

Agni-kund – the receptacle of the sacred fire

Agochar – beyond the scope of sensory perceptions

Aham – the 'I'

Ahankara – *ahankaara* – the subtle pride of individuality

Ahlad – *aahlaada* – delight

Aishwarya – grandeur like the Ishwara's

Ajanma – *ajanmaa* – unborn, eternal

Ajar - not subject to decay and old age

Akara – *aakaara* – form, shape

Akash – *aakaasha* – the sky, space

Akshara – the permenet, a letter of the alphabet

Akshat – grains of uncooked rice

Amara - undying

Amavasya – *amaavasyaa* – the night of no-moon

Amrita – the elixir that bestows immortality

Amritva - the quality of being amrita

Anadi - *anaadi* - without a beginning

Anand – *aananda* - happiness, bliss, enjoyment

Anandata – *aanandataa* – happiness

Anant – endless, infinite, the name of the serpent on whom Vishnu Bhagwan reclines

Anant – infinite, endless

Anatma - *anaatmaa* - that which is not the Atma

Anav –*aanava* – atomic

Anav-mala – *aanava-mala* – subtle impurity

Anirvachaniya – that which cannot be defined as the sat or the asat

Anitya – transient

Annamaya - the sheath of food

Ansha – a part

Anta – the end

Antahkarana – the fourfold mind composed of the mana, buddhi, chitta and ahankara

Antaratma - *antaraatmaa* – the Atma within

Antarmukha – the mind turned within

Antaryami – *antaryaamee* – the one who dwells within and knows what is in the heart

Antyeshti – *antye`sthee* – last rites

Anubhav – experience

Anugrah – compassion, a favor

Anuraga – *anuraaga* – affection, love, attachment

Aparadh – *aparaadha* - an offence,

Aparoksha – experienced directly, known through the senses

Apashabda – bad language

Apavad – *apavaada* – an exception; a negation

Apoorva – latent fruit

Aprameya – *aprame`ya* - immeasurable

Aprapta – *apraapta* – not obtained

Aradhana - *aaraadhanaa* - worship

Archanam - worshipping

Arghya – offering water for washing hands

Arundhati – the wife of Guru Vasishtha

Asakti - *aasakti* - attachment, weakness for someone or something

Asana - *aasana* - a Yogic posture, a mat to sit on

Asanga – unattached

Asantosh - dissatisfaction

Ashanti - *ashaanti* - absence of peace

Ashirvad – *aashirvaada* – blessing

Ashram – *aashrama* – the four stages of life – Brahmacharya, Grihastha, Vanaprastha and Sanyas

Ashraya – *aashraya* - shelter, refuge, protector

Ashubha – inauspicious

Ashuddha – impure

Asmita – *asmitaa* – ego, sense of being the karta

Astha – *aasthaa* – belief, faith

Asti-bhati-priya – *asti-bhaati-priya* – the Sat-Chit-Anand; existence, consciousness and bliss

Astik – *aastika* – one who believes in the Ishwara

Asura - a race of demons

Atithi – guest

Atmanivedanam - *aatmanive`danam* - offering up yourself completely to Bhagwan

Avachhed – *avachhe`da* – boundary, distinction

Avadhaan – devotion

Avaran – *aavarana* – a curtain of avidya that hieds the Satya

Avastha – *avasthaa* – state, condition

Avichhinna – not fragmented

Avidya – *avidyaa* – nescience, believing yourself to be the shareer and the world to be real

Avirbhava – *aavirbhaava* – manifesting

Avyavrita – *avyaakrita* - inexplainable

Avyaya – inexhaustible

Baan – an arrow

Baddha – tied, bound

Bahirmukha – the mind turned to the outer world

Bandhan – bondage, fetters, to be bound

Barat – *baaraata* – the wedding procession of the bridegroom

Beej – seed

Beta – *be`taa* - child, son

Beti – *be`tee* - daughter

Bhagavad-akara - *bhagavad-aakaara* - the form of Bhagwan

Bhagavad-bhava – *bhagavad-bhaava* – the feeling that this is Bhagwan

Bhagavattaa – being Bhagwan

Bhajan – loving meditation of Bhagwan

Bhakta-vatsal - having motherly love for His bhaktas

Bhakti – loving devotion

Bharya –*bhaaryaa* – wife

Bhava – *bhaava* – feeling, existing

Bhavana – *bhaavanaa* – feeling

Bhava-sagar - *bhava-saagara* – the sea of this life

Bhiksha - *bhikshaa* - begged food

Bhoga - pleasant and unpleasant experiences, indulging in sense objects

Bhokta – *bhoktaa* - the one who has the pleasant or unpleasant experience

Bhram – *bhrama* – false understanding, deluded thinking

Bhranti - *bhraanti* – false understanding

Bhudevi – *bhoode`vee* – the goddess earth, Prithivi

Bhuvan – cosmological region; the world

Bimba – object

Brahma – *brahmaa* – the Creator of this world

Brahmakara vritti - *brahmaakaara vritti* - thoughts focused on the form of the Brahman

Brahmanda – the Cosmos

Bua - father's sister

Buddha – enlightened; Mukta – liberated from rebirth

Buddhi – the intellect, the thinking mind

Chakra – Bhagwan's discus

Chamatkara – *chamatkara* – miracle

Chandan – sandalwood, sandalwood paste

Chandi – the fearsome form of Durga

Chandrama – *chandramaa* – the moon

Chanvar – ceremonial fly-whisk

Charan – feet

Charan-kamal – lotus-like feet

Charanodak – the water with which a revered person's feet have been washed

Charan-raja – dust of the feet

Charitra – lifestyle and behavior

Charitravan - *charitravaana* - having a noble character

Chetana – *che`tana* – sentient, having consciousness

Chhatra – ceremonial umbrella

Chidabhasa – *chidaabhaasa* – an illusion of pure consciousness

Chid-abhasa – *chid-aabhaasa* – mental perception

Chidakash – *chidaakaasha* – the reflection of consciousness in the individual

Chinatamani - *chintaamani* - wish-fulfilling stone

Chinmaya - filled with consciousness

Chintan - giving serious thought

Chita – *chitaa* – the funeral pyre

Chitta - state of mind

Daan – charity

Daanveer – a great giver of charity

Daitya - a type of demon, sons of Diti

Daivi Sampatti – the wealth of divine qualities

Damaroo – a small double sided drum

Dambha – pretense, ostentation

Danda-kamandalu – the staff and bowl carried by a Monk

Danda-kasrat - pushups

Darshan – the sight of a revered person, a school of philosophy

Darshan Shastra – *darshan-shastra* - philosophical system

Dasa – *daasa* – servant

Dasi – *daasee* – a lady servant

Dasyam - *daasyama* - serving

Daya – *dayaa* – compassion; mercy

Dayaveer – *dayaaveera* – a very compassionate person

Deha – *de`ha* – the body

Dehadhyasa – *de`haadhyaasa* – identifiactino with the body

Desha – *de`sha* - place, country

Devi – *de`vee* – a goddess, Parwati

Devta - *de`vtaa* - divine power

Dhaam - a holy place

Dhanush – a bow for archery

Dhanya – blessed

Dharana - *dhaaranaa* - holding the subject of meditation steadily in the mind

Dharati – the earth, the ground

Dharma – the right behavior for the individual

Dharmatma – *dharmaatmaa* – one who adheres to Dharma

Dhatu – *dhaatu* - a primary substance

Dheya - *dhe`ya* - the object of meditation

Dhyana - *dhyaana* - meditation

Diksha – *deekshaa* – formal initiation into a mantra

Divya - pertaining to the divine

Dosha – an offence, a fault

Drashta – *drashtaa* – the Atma that sees everything objectively

Dravya – substance

Dravya – substance, liquid

Drig-swarup – the form of vision

Drishta – seen, viewed

Drishti – vision, viewpoint

Drishti-paat – transferring power by a look

Dukha – sorrow, suffering.

Dukhakar – *dukhaakaara* – the form of dukha

Durachari – *duraachaaree* – having bad habits

Duracharini - *duraachaarinee* - an immoral woman

Duratma – *duraatmaa* – a wicked person

Durbhava - *durbhaava* - ill-will, hatred

Durguna - bad qualities, faults

Durvachan - abuses

Dushit – filled with faults

Dushkarma - bad deeds

Eka – *e`ka* – one

Ekadashi – *e`kaadashi* - the eleventh day of the lunar calander

Ekadashi vrat – *e`kaadashee vrata* – fasting on the eleventh day of the lunar calendar

Ekagra - *e`kaagra* - fully focused

Ekagrata – *e`kaagrataa* – single pointed focus

Ekarasa- *e`karasa* – always the same

Eshana – *e`shanaa* – desire for the things we don't have

Gada - *gadaa* - mace

Gali-galauch – *gaali-galaucha* – using abusive language

Ganapatya - *gaanapatya* – worshippers of Ganesh

Gandha - smell, fragrance

Gandharva –celestial musicians

Gandharva-vivah – a love marriage without the proper rituals

Ganga-snan – having a bath in the Gangaji

Garuda – the giant eagle on whom Bhagwan Vishnu travels

Gati – movement, Swarga for a jeevatma after death

Gauri – Parwati

Ghatakara vritti - *ghataakaara vritti* - thoughts of the form of a pot

Girish – Shiva

Gnanendriya – *gnaane`ndriya* – the five sense organs

Gnata – *gnaataa* – the one who knows

Gnatritva – having Gnan

Gneya – *gne`ya* – that which is to be known

Gobar – cow dung

Go-daan – gifting a cow

Graha – planet

Granth – book

Griddha – vulture

Grihastha Ashram - *grihastha aashrama* - the stage of a married householder

Guna – the three tendencies of Sattva (giving right thinking), Raja (strong urges and restlessness) and Tama (giving sloth and delusion). Guna also means attributes

Gunateeta – *gunaateeta* – beyond the control of the three gunas

Gurutva - the quality of being a Guru, heaviness

Hansa – a swan, a symbol of vivek

Harin – a deer

Havishya – offering made in a Yagna

Heere – *heere`* - diamonds

Hita – benefit

Homa - offering oblations in the sacred fire

Hriday – the seat of emotion

Ichha - *ichhaa* - wish

Idam – this

Ishta – chosen form of worship

Ishwara – the Brahman with attributes

Ishwaratva – having the qualities of the Ishwara

Itihasa - *itihaasa* - history

Jagadamba - *jagadambaa* - the Mother of Creation

Jagat – the world

Jagatjanani - the Primordial Mother

Jagrit – *jaagrita* – the waking state

Jai ho – Victory to the Raja, Victory to you

Jala - water

Jalashay – *jalaashaya* – a body of water

Janakinath – the husband of Janaki

Janakpur – the city of Raja Janak

Janamashtami - *janamaashtami* - the birthday of Krishna

Janardana – *janaardana* - Bhagwan Vishnu

Janeu - the sacred thread

Janmantar – *janmaantara* – rebirth

Japa – ritual chanting

Jati – *jaati* – group of caste or specie

Jeeva – a sentient being, the Atma attached to a body

Jeevan – life, manner of living

Jeevan-bodha – the proper understanding of life

Jeevanmukti - being completely free of identification with the body

Jeevan-satta - *jeevana-sattaa* – the existence of life

Jeevatva – having the qualities of a jeeva

Ji - a respectful address

Jignasa - *jignaasaa* - a wish to know about spiritual matters

Jignasu - *jignaasu* – one who desires spiritual knowledge

Jyotish – astrologer

Jyotish – astrologer

Kaajal – lamp black applied to the eyes

Kaala – time

Kalaa – art, skill

Kali Yuga – the age of Kali

Kalpana – *kalpanaa* – something imagined

Kalpa-vriksha – the wish-fulfilling tree

Kalpa-vriksha - wish-fulfilling tree

Kalpit – imagined

Kalyan – *kalyaana* – spiritual good fortune

Kalyani – auspicious lady

Kalyani – *kalyaanee* - an auspicious lady

Kamadev – *kaamade`va* – the handsom Devta of romantic love

Kamadhenu – *kaamadhe`nu* – wish-fulfilling cow

Kama-dhenu - *kaama-dhe`nu* - wish-fulfilling cow

Kamalnayan - one whose eyes are like a lotus flower

Kamana - *kaamanaa* - desire

Kamandalu – a vessel carried by Sadhus

Kamaroopi – *kaamaroopee* – the form of Kama

Kandarpa-vivah – the same as Gandharva-vivah

Kapi – monkey

Karana – *karana* – cause

Karana shareer – *kaarana shareera* - the causal body

Karma – action, deed, a ritual

Karma-Kaand - Vedic rituals

Karmendriya – *karme`ndriya* – the five organs of action

Karta – *kartaa* - the doer of an action

Kartavya - duty, that which should be done

Karuna - *karunaa* - compassion

Karya – *kaarya* – work, action, often the result of avidya

Kashi – Varanasi

Katha – *kathaa* – story, narration

Kinkar – servant

Kirtan – singing Bhagwan's name and glories, usually in a group

Kirti – fame, glory

Kootastha – immovable

Kopa-bhavan – the room of anger

Kosha - one of the five imaginary sheaths that cover the Atma

Kripa – *kripaa* – compassion; Grace; favor

Kripalu – *kripaalu* – compassionate

Krishi – related to the earth, farming

Kritakritya – one who has achieved everything

Kriya – *kriyaa* – action

Kshara – transient

Kusadhan - *kusaadhana* - wrong kind of sadhan

Kusanga – bad company

Kushal – deft

Lakshan – characteristic, distinguishing feature

Laya – melting, merging into something else

Leela – *leelaa* – Bhagwan's play, frolic

Lobha - greed

Loka – this world

Lokeshana – *loke`shanaa* - the wish to impress people

Mada – intoxication

Madhurya - *maadhurya* - sweetness, appeal

Mahamaya – *mahaamaayaa* – Bhagwan's power of illusion

Mahan - *mahaana* - great

Mahapurushas – *mahaapurushas* – enlightened people, great people

Mahashmashan – *mahaasmashaana* – the great crematorium

Mahat Tattva – the great element that is divided into the five elements

Mahatmya – *mahaatmya* – the importance of something

Mahatmyagnan – *mahaatmyagnaana* – Gnan about the greatness

Mahavakya – *mahaavaakya* – the ultimate statement that 'You', the Atma, are the Brahman

Mahima – *mahimaa* – greatness, glory

Majhab – a religion started by a Master

Mala – dirt, impurity

Mala – *maalaa* – garland, prayer beads

Malinta – *malinataa* – impurity

Mamata – *mamataa* – the feeling 'this is mine'.

Mana – the emotional mind

Manan – meditating on the shravan

Manas-puja – *maanasa-poojaa* – mental worship

Manduk – *maanduka* - a frog

Mangal – spiritual good fortune

Manovritti - mental inclination

Mantra – a group of words with mystic powers

Mantri – Minister

Manushya – a human being

Marg - *maarga* - path, road

Maryada - *maryaadaa* - the boundary of what is right

Mata – *maataa* – mother

Mata – *mata* – a principle or doctrine

Matsarya - *maatsarya* – envy

Medha – *me`dhaa* – wisdom, right intelligence

Meghakasha – *me`ghaakaasha* – the space of the clouds

Mimansa – *mimaansaa* – investigation, exami**n**ing something

Mimansaka - of the Mimansa Darshan

Mithai – a sweetmeat

Mithila – *mithilaa* – Raja Janak's Capital City

Mithya – *mithyaa* – a relative truth, a transient object

Mitra – friend

Moodha – stupid, one who has lost the right path

Moola-Tattva – a fundamental Tattva

Mriga – a deer

Mrityu - death

Mukti – freedom from rebirth

Mukut – crown

Munivar – highest amongst Munis

Murti – statue, idol, personification of some quality

Naam – name

Naiyayik - of the Nyaya Darshan

Nakshatra – stars

Namah - to bow down

Namaskara – *namaskaara* – folding hands respectfully, bowing the head

Nandanvan – the garden in Swarga

Narmadeshwara – *narmade`shwara* – A Shivaling from the bed of the Narmada river

Na-samajhi - *naa samajhee* - lack of wisdom

Nastik – *naastika* – one who does not believe in the Ishwara

Navadha bhakti - *navadhaa bhakti* - nine kinds of bhakti

Neeti Shastra – the rules of right conduct

Neti-neti – *ne`ti-ne`ti* - negating everything that is not the Atma

Nididhyasan - *nididhyaasana* - bringing the mind back repeatedly to the subject of meditation

Nidra – *nidraa* – sleep

Nimitta – instrumental factor

Ninda - *nindaa* - to criticize, slander

Ninda-stuti – *ninda-stuti* - criticism-praise

Nir – a prefix meaning without

Nirbharta – *nirbharataa* – dependence

Nirguna – the Brahman with no form or attributes

Nirmal – pure, stainless

Nirmalya - *nirmaalya* – the remains of a puja

Nirman-vibhag - *nirmaana-vibhaaga* – the department of development

Nirvikar – *nirvikaara* – without decay

Nisadhan - *nissaadhana* - having no sadhan

Nishad – *nishaada* – a hunter

Nishiddha - prohibited

Nishkama - *nishkaama* - without selfish desire

Nishkamata - *nishkaamataa* - being free of selfish desires

Nishpaapa – without sin

Nishtha - *nishthaa* - faith

Nitya - eternal, done daily

Nivedan – *nive`dana* – placing some point humbly

Nivritti-parayan – *nivritti-paaraayana* – inclined to retire from acitivities

Niyam - self-imposed rule

Nyaya - *nyaaya* - justice, what is fair and logical

Paadya – offering water for washing feet

Paapa-santaap – sin-suffering

Paatak – defilement due to the death of a close relative

Paatha – reciting passages from holy books

Pada – *paada* – feet

Pada – *pada* – status, post

Padartha – *padaartha* – substance

Padaseva - *paadase`vaa* - serving Bhagwan's feet

Padma - lotus flower

Paduka – *paadukaa* – shoes or slippers

Pancha bhoota – the five elements – prithivi, jala, agni, vayu and akash

Pancha klesha – *pancha kle`sha* – the five afflications: avidya, asmita, raaga, dvesha and abinivesh.

Pantha – a religious Sect that worships Bhagwan in a particular form

Paraloka – realms after death, Swarga etc

Param – supreme, highest

Paramanu – *paramaanu* – a particle

Paramartha – *paramaartha* – meaning, the greatest achievement, the Supreme

Paramatma – *paramaatmaa* – the Supreme Being

Parameshwara – *parameeshvara* - the Ishwara of all

Parampada – *the highest state*

Parampara – *parampara* – tradition handed down from one generation to the next

Param-premaspad – *param-pre`maaspada* – supremely lovable

Paratpara – *praatpara* – beyong the range of Prakriti

Pare – *pare`* - beyond, higher

Parichhina - separate, fragmented

Parichit – a known person

Parikrama - *parikramaa* - to circumambulate as worship

Parinam – *parinaama* – the conclusion, the end

Paripoorna – absolutely full

Paroksha - unseen, like Swarga

Parshad - *paarshada* – an officer or emissary

Parvat – mountain

Pashchim – the west

Pashu – an animal

Pashubuddhi - the mentality of an animal

Pashutva - lowly tendencies

Pata – a piece of cloth

Patak – *paataka* – defilement

Patakara vritti - *pataakaara vritti* - thoughts of the form of a cloth

Pati – husband, Master

Patita – downfallen

Pativrata – *pativrata* – a totally dedicated wife

Patni – wife

Paurush - human endeavor

Pavan – *paavana* – purifying

Pavan – *paavana* – purifying

Pavitra – pure according to the Shastras

Pavitrata – *pavitrataa* – purity according to the Shastras

Payas – *paayasa* – a sweet made of milk and rice

Peda – *pe`daa* – a sweet made of milk

Pikdaan - spittoon

Pinda – a ball of rice offered to a departed jeeva

Pinda-daan – an offering of food to a departed person

Pitambar - *pitaambara* - yellow stole

Pitri – the ancestors, forbears

Poorna - complete, whole

Poornananda – complete bliss

Poorva – the east, earlier

Prabhu - Bhagwan

Pradhan – *pradhaana* – the principal, the dominant

Pragna – praagnya – wise, the intellect

Praja – *prajaa* – the people

Prakar - *prakaara* - type

Prakash - *prakaasha* – light, effulgence

Prakhar – vast, sharp

Prakrit – *praakrita* – natural, pertaining to Prakriti

Prakriti – Nature

Prakritik – *praakritaka* – created by Prakriti

Pralay – Dissolution

Prama – *prama* – right thinking

Praman – *pramaana* – proof, the argument that establishes

Praman-vibhag – *pramaana-vibhaaga* – the department of establishing the truth

Pranam – *pranaama* – to bow down

Pranamaya - *praanamaya* - the sheath of the prana

Pranav - the letter 'Om'

Pranayam - *praanaayaama* - Yogic breath control exercises

Prani – *praanee* – a living being

Prapanch - the interactive world

Prapanna – one who has taken refuge in Bhagwan

Prapatti - to take the protection of someone

Prapta – *praapta* – obtained

Prapti - *praapti* - to obtain

Prarthana – *praarthanaa* – prayer

Prarthee – *praarthee* – one who is saying the prayer

Prasad – *prasaada* – food offered to Bhagwan and distributed as His blessing

Pratibimba – reflected object

Pratyaksha - evident

Pravritti – activity

Pravritti-parayan – *pravritti-paraayana* – inclined to activity

Prayashchit – *praayashchitta* - atonement, penance

Preeti – love

Prema-lakshan bhakti – *pre`ma lakshana bhakti* – bhakti dominated by prema

Premi – *pre`mee* – one who loved

Prithivi - the earth

Priya – *priyaa* - loved one

Pujari – *pujaari* - a priest, one who does puja

Punarjanma – rebirth

Punyasheel – virtuous

Punyatma - *punyaatmaa* - a good and benevolent person

Purana - *puraana* - ancient legends

Purnima – *poornimaa* - the night of full-moon

Purohit – family priest

Purush – a man

Purushartha – *purushartha* – fundamental human desires – Dharma (right behavior, Artha (worldly success), Kama (worldly desires) and Moksha (release from rebirth).

Purushottam – the most superior person

Putra – son

Putri – daughter

Pyara - love

Raghunandan – Rama, son of the lineage of Raghu

Rahasya – the hidden truth

Raja - dust

Rajadhiraj – *raajaadhiraaja* – the Emperor

Rajoguna – the tendency that is a mixture of good and lowly tendencies, strong desires and restlessness

Rajya –*raajya* - the Kingdom

Raksha - *rakshaa* - protection

Rakshasa – *raakshasa* – a kind of Demon

Ramani – a beautiful woman

Ramnavami - *raamanavami* - the birthday of Rama

Rasa - sweetness, sweet emotion

Rasik – sentimental bhaktas

Ratha – chariot

Rati – love, infatuation

Ratna – precious gem

Richa – *richaa* – sacred verse

Rishi-Muni - Sages, Mahatmas, Seers

Roop – appearance, beauty, form

Rudra – Shankarji's angry form

Saameepya Mukti – Mukti when the Atma is not reborn but remains close to Bhagwan

Saar-Tattva – the quintessence

Sacchidanandaghana - *sacchidaanandaghana* - Ghana +filled with the Sat = pure existence, Chit = pure consciousness, Anand = pure bliss; the Brahman

Sadbhava – *sadbhava* - goodwill, benevolence

Sadguna – good qualities, virtues

Sadhak – *saadhaka* – a person who strives for spiritual progress

Sadhana – *saadhanaa* – effort for spiritual progress

Sadhan-bhajan – *saadhan-bhajan* – the effort for spiritual progress and loving meditation

Sadhya – *saadhya* – that which is to be obtained

Saguna – the Ishwara with form and attributes

Sakara – *saakaara* – with form

Saket – *saake`ta* – Shri Rama's divine realm

Sakha – *sakhaa* - male friend

Sakhi – lady friend

Sakhya - friendship

Sakshat –*saakshaata* – incarnate

Sakshatkara – *saakshaatkaara* – direct personal experience

Sakshi - *saakshi* - witness, uninvolved observer

Samadhan- *samaadhaana* – when all doubts are resolved

Samadhi - a state of deep meditation

Samagam – *samaagama* – meeting

Samagam – *samaagama* – meeting, coming together

Samanya Gnan – *saamaanya gnaana* – common knowledge

Samarpan - offering up unconditionally

Samartha – capable

Samashti – the whole, the collective

Samhita – *samhitaa* – collection of Vedic hymns

Sampradaya – *sampradaaya* – a religious Sect started by a Master

Samsiddhi – complete success

Samsmriti – recollection; memory

Samudra – the sea

Samyam – self-restraint

Samyoga – union, togetherness

Sanat Kumar - the four sons of Brahmaji who are always little boys

Sanatana – *sanaatana* – eternal, without a beginning or end

Sanchit – accumulated

Sankalpa – a firm resolve

Sankarshan – drawing together, Krishna's elder brother, Balaram

Sanmatra - *sanmaatraa* - pure existence

Sansara – *sansaara* – the interactive world

Sansari – *sansaari* - a person involved in worldly values

Sanskara - *sanskaara* - subtle subconscious impressions

Sanskriti – culture and tradition

Sant – a person totally dedicated to Bhagwan

Santapta – suffering

Santosh – satisfaction; contentment

Sanyoga – being together, circumstances

Saraswati – the goddess of learning, Brahmaji's daughter and consort

Sarga – creation, a new chapter

Sarva – everything, all

Sarvagna – all-knowing, omniscient

Sarvasva – all-in-all

Sarvatma – *sarvaatmaa* – the Atma of all

Satkara – *satkaara* – respectful welcome

Satkarma – good deeds

Satpurusha - worthy man

Satsang – to listen to spiritual talks with the desire to understand the purport

Satta – *sattaa* – existence, authority

Sattvaguna – the tendency that gives clarity of thought and lofty inclinations

Sattvik - of the Sattvaguna

Satya – the truth

Satyatva-buddhi – the belief that something is the Satya

Saura-shakti – the shakti of the Surya

Saurya – worshippers of the Surya Bhagwan

Sauta – husband's other wife

Seth – *se`tha* - a wealthy businessman

Sfurti – energy

Shaap – curse

Shabda – sound, word

Shaiva – worshippers of Shiva

Shakta – *shaakta* – worshippers of Shakti, the female form of the Ishwara

Shakti – power, strength

Shaligram – *shaaligraama* – a round stone worshipped as Vishnu Bhagwan

Shama-dama – restraint of the mind- of the indriyas

Shankha – conch shell

Shapath – to swear by somebody, to take an oath

Sharan – refuge, protection

Sharanagata – *sharanaagata* – one who takes refuge

Shareer – the gross body

Shart – stipulation

Shasta – *shaastaa* – the ruler

Shastra – *shaastra* – the books on the rules of right living

Shata-sampatti – six kinds of achievements – shama, dama, uparati, titiksha, shraddha and samadhan.

Shatru – enemy

Sheel – virtuous nature

Shiksha – *shikshaa* – teaching, education

Shila – *shilaa* – stone

Shishya - student, disciple

Shobha – *shobhaa* - beauty

Shoonya – nothing, a vacuum

Shraaddha – ritual done for a departed family member

Shraddha - *shraddhaa* - faith

Shraddhalu – *shraddhaalu* – one who has faith

Shravan – to listen to a talk with a desire to understand the full purport

Shri – auspicious

Shridevi – *shreede`vee* – Laxmiji

Shrota – *shrotaa* – the one who listens

Shubha – auspicious

Shuddha – pure

Shuddha chetan - *shuddha che`tana* - pure consciousness

Shuddha-vastu – the pristine object, Bhagwan

Siddhi – supernatural power, success in some endeavor

Singhasan – *singhaasana* – throne

Smaran – to remember, to think of

Smarta – *smaarta* - pertaining to the Smritis

Smarta-Dharma – *smaarta-dharma* - the Dharma given in the Smritis

Smriti – memory, canons from the Vedas

Sookshma – subtle

Sootra – aphorism, short rule

Sparsha - touch

Spriha –*sprihaa* – wish to hold one to what we have

Srishti – creation

Sthitapragna – an enlightened person

Sthiti – state, condition

Sthoola– gross

Stotra – hymn of praise

Stree – a woman, wife

Stuti – eulogy

Sugam - easy

Sukha – complete contentment, feeling of complete satisfaction

Sukhakara – *sukhaakaara* – the form of sukha

Sukhi – fully contented

Sundar - beautiful

Sundari - a beautiful woman

Sushupti – the deep sleep state

Svabhava – nature

Svabhava – *svabhaava* – intrinsic nature

Svaha – *svaahaa* – a word uttered when offering oblations into the sacred fire

Svapna – the dream state

Svarna – gold

Svarnamayi – golden

Svatantra – independent, not influenced by any other

Swagat – *svaagata* – welcome

Swami –*svaami* – Master

Swarup – essence, true form

Taapa – suffering

Tadakara – *tadaakaara* – identifying with

Taijas – the subtle world

Tamoguna – the lowly tendency that gibes sloth and deluded thinking

Tantra – technique for spiritual power

Tantrik - *taantrika* – one who practices Tantra

Tapa – severe asceticism

Tapasya - *tapasyaa* - severe asterism

Tarpan – oblation offered for a departed one or Devta

Tathastu – *tataasthu* – so be it

Tattva – essence, element

Tattvamasi – *Tattvamasi* – a Mahavakya that states that Tat = the Brahman, tvam = you, the Atma, asi = are. You are the Atma and the Atma is the Brahman

Teeka – *teekaa* – virmillion applied to the forehead

Teera – an arrow

Thakurji – *thaakurjee* – Bhagwan

The three loka – Swarga, Prithivi and Patal

Titiksha – *titikshaa* – serene endurance

Traahi – cry for help

Tripta – satisfied

Tripti – satisfaction

Trishna – *trishna* – thirst

Turiya – the fourth state of being one with the Supreme

Tyagi – *tyaagee* - a Sadhu, one who renounces

Uchchhrinkhal – unrestrained

Uddhar – *uddhaara* – upliftment, salvation

Upadesh - *upade`sha* - teaching

Upadhi – *upaadhi* – something that is superimposed

Uparati – lack of interest in worldly desires

Upasaka – *upaasaka* – one who does upasana

Vada-vivada - *vaada-vivaada* - controversary

Vadh – killing

Vahan – *vaahana* – vehicle, a mount to ride

Vaidya – a doctor of Ayur Veda

Vaikunth - the realm of Bhagwan Vishnu

Vairagya – *vairaagya* – detachment, disinterest for worldly matters

Vaishnava – worshippers of Vishnu Bhagwan

Vaitarni nadi – the river that a person has to cross when he dies

Vaitarni nadi – *vaitarnee nadee* – the river called Vaitarni that a jeeva has to cross after leaving the shareer

Vajra – thunderbolt

Vakta – *vakta* – the speaker

Vakya – sentence, statement

Valkal – bark garments worn by ascetics

Van – forest

Vanar – *vaanara* - monkey

Vanavasa – *vanavaasa* – to live in the forest

Vandanam - saluting, bowing down

Vani – Saraswati, the goddess of speech, speech

Vansha – lineage

Vanshidhvani - the sound of the flute

Vara – a boon

Varna – the four levels of society – Brahmin, Kshatriya, Vaishya and Shudra

Vasana – *vaasanaa* – avid desire, lust

Vatsalata – *vaatsalataa* – motherly love

Vatsalya – motherly love

Vayu - air, wind

Veer-rasa – the feeling of valor

Vibhu – the all pervasive Supreme Being

Vichar – *vichaara* – deep thought

Vidhata – *vidhaataa* – Brahma, who ordains destiny

Vidhi - the proper method

Vidvan - *vidvaana* - scholar, learned person

Vidya – *vidyaa* – learning, right knowledge

Vignan – *vignaana* – acquired Gnan

Vigraha – Bhagwan's form

Vihit – proper, ordained

Vikar – *vikaara* – decay, change

Vikas - *vikaasa* – expansion, growth

Vikshep – *vikshep`pa* – confusion

Vilakshan – different

Vilakshan - wonderful, extraordinary

Vimal - pure, faultless

Viman – *vimaana* – an air plane

Viraha – the pain of separation

Virat – *viraata* – Bhagwan's Universal form

Virat Purusha – *viraata purusha* – the Universal form of the Ishwara

Virodh – opposition

Vishesh Gnan – *vishe`sha gnaana* – special Gnan

Vishuddha – absolutely pure

Vishvas – *vishvaasa* – staunch faith

Vishvas – *vishvaasa* – trust, confidence

Vishwa – the gross world

Vishwakarma – *vishvakarmaa* – the engineer of the Devtas

Vivaksha - intention

Vivarta – variable

Vivek – *vive`ka* – discrimination, to separate the transient from the eternal

Viyoga – separation

Vrata – self-imposed discipline

Vritti – mental inclination, propensity

Vyakaran – *vyaakarana* – Sanskrit grammar

Vyakrita – *vyaakrita* – analyzed

Vyakti – individual

Vyavhar – *vyavahaara* – behavior, social interaction

Yagna – a worship of sacrifice, offering oblations while chanting mantras

Yagna-Yaag – Vedic rituals where oblations are poured into the sacred fire and mantras are chanted, for the fulfillment of some desire

Yagnopaveet – the ritual of getting the sacred thread

Yajamaan – the person who pays the Brahmins for doing some ritual

Yaksha – a guard of Kuber's wealth

Yakshini – a female Yaksha

Yama Raj – the Devta of death

Yama-niyam – self imposed disciplines

Yoga - attaching yourself to Bhagwan

Yojan – a distance of about two miles